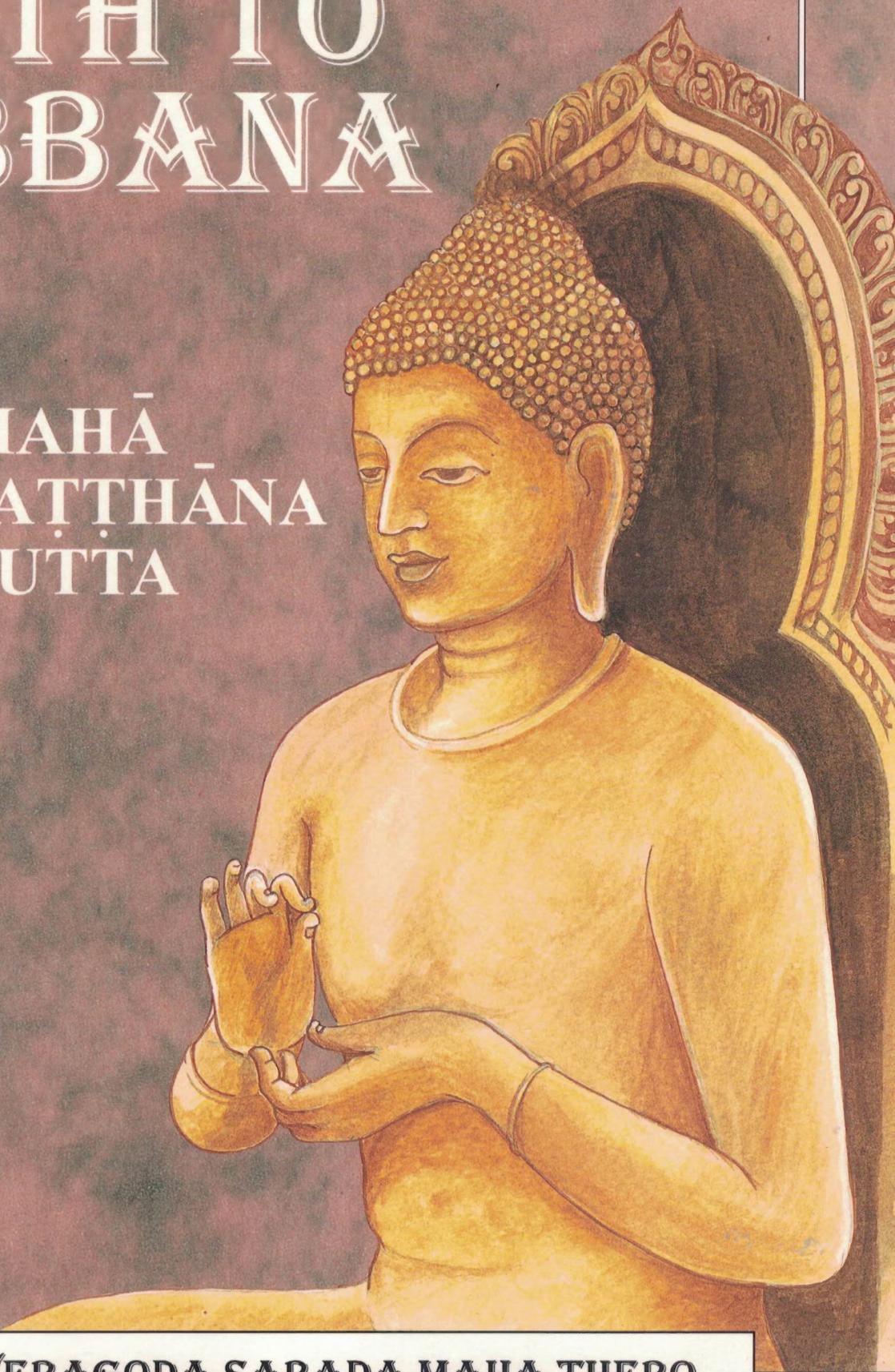


# THE ONLY PATH TO NIBBANA

MAHĀ  
SATIPATTHĀNA  
SŪTĀ



VEN. WERAGODA SARADA MAHA THERO





**MAHĀ SATIPATTHĀNA SUTTA**

**THE ONLY PATH TO NIBBANA**

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## CONTENTS

	<i>Page</i>
<b>Introduction - By Ven. Weragoda Sarada Maha Thero.....</b>	i
<b>Foreword - By Ven. Dr. K. Sri Dhammananda Maha Thero .....</b>	iii
<b>Message - By SBMC President Mr. Sito Woon Chee.....</b>	iv
<b>Acknowledgement.....</b>	v
<b>Dedication.....</b>	vi
<b>Introduction to Meditation - By Ven. Dr. Walpola Rahula Maha Thero .....</b>	vii
<b>System of Meditation.....</b>	xi
<b>The summary chart of Mahā Satipaṭṭhāna Sutta.....</b>	xvi

### CHAPTER ONE

### PĀLI TEXT WITH TRANSLATION

<b>MAHĀ SATIPATṬHĀNA SUTTA - <i>The Great Discourse On The Establishment of Mindfulness.....</i></b>	
	2
<b>KĀYĀNUPASSANĀ - <i>Contemplation Of Body .....</i></b>	
	3
<b>Ānāpānasati Pabbam - <i>Mindfulness on breath.....</i></b>	
	3
<b>Iriyāpatha Pabbam - <i>Segment On Bodily Deportment.....</i></b>	
	6
<b>Sampajañña Pabbam -<i>Mindfulness With Clear Comprehension.....</i></b>	
	7
<b>Paṭikkūla Manasikāra Pabbam -<i>Reflection On Repulsiveness .....</i></b>	
	8
<b>Dhātu Manasikāra Pabbam - <i>Reflection On Primary Elements .....</i></b>	
	11
<b>Nava Sīvathika Pabbam - <i>Nine Cemetery Contemplations.....</i></b>	
	12
<b>VEDANĀNUPASSANĀ - <i>Contemplation On Feeling.....</i></b>	
	23
<b>CITTĀNUPASSANĀ - <i>Contemplation On Mind.....</i></b>	
	25
<b>DHAMMĀNUPASSANĀ - <i>Contemplation on Mind-object.....</i></b>	
	27
<b>Nīvaraṇa Pabbam - <i>Five Mental Hindrances .....</i></b>	
	27
<b>Pañcūpādānakhandha Pabbam - <i>The Five Aggregates Of Clinging .....</i></b>	
	30
<b>Cha Ajjhattika Bahiddhāyatana Pabbam- <i>Six Internal And External Sense Bases .....</i></b>	
	32

<b>Satta Bojjhaṅga Pabbam - The Seven Enlightenment Factors.....</b>	35
<b>Catu Sacca Pabbam - The Four Noble Truths .....</b>	39
<b>Dukkha Sacca - The Truth of Suffering.....</b>	40
<b>Samudaya Sacca - Cause of Suffering.....</b>	45
<b>Nirodhasacca - Cessation of Suffering.....</b>	52
<b>Ariyo Aṭṭhangiko Maggo - The Noble Eightfold Path.....</b>	60
<b>Satipaṭṭhāna Sutta Pariyosānam - Conclusion of the Discourse.....</b>	64

## CHAPTER TWO DESCRIPTIVE EXPOSITION

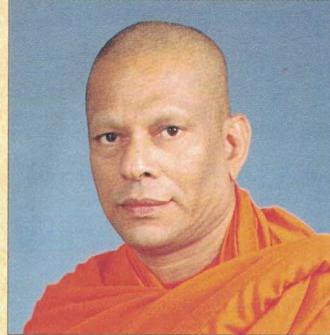
<b>Descriptive Exposition - The Great Discourse on the Establishment of Mindfulness .....</b>	70
<b>Ānāpānasati Pabba - Mindfulness of Breathing.....</b>	73
<b>Iriyapatha Pabba - Meditation on the Bodily Postures.....</b>	75
<b>Catusampajañña Pabba - Four kinds of Clear Comprehension.....</b>	76
<b>Paṭikkūlamanasikāra Pabba - Reflections on Repulsiveness.....</b>	78
<b>Dhātumanasikāra Pabba - Reflection on Primary Elements .....</b>	80
<b>Nava Sīvatika Pabba - The Nine Cemetery Contemplation .....</b>	82
<b>Vedanānupassanā - Feeling Contemplation.....</b>	84
<b>Cittānupassanā - Contemplation of Consciousness.....</b>	86
<b>Dhammānupassanā - The Contemplation of Mind-objects.....</b>	89
<b>Pañcakkhanda - The Groups of Clinging .....</b>	93
<b>Āyatana Pabba - The Sense-Bases.....</b>	95
<b>Satta Bojjhaṅga - The Seven Factors of Enlightenment.....</b>	98
<b>Catu Sacca - The Four Noble Truths.....</b>	103

## CHAPTER THREE THE COMMENTARY

<b>THE COMMENTARY.....</b>	112
<b>GLOSSARY .....</b>	137

## INTRODUCTION

My intimate association dates back to my a devout Buddhist way of life in which practical perpetual presence. My father, Buddhist virtues, took me to the as almost a daily routine. I still those times, etched deep in my the village monastery held a series **Satipaṭṭhāna Sutta**. Each day



would ask the devotees a question based on what he said. One day, when he put his question to the audience there was no response from them at all. Without even a trace of shyness or trepidation I responded to the monk's question. The answer was exactly right and the monk was quite pleased. To my father, this was a moment of joy. As a token of his appreciation of what I did, my doting father presented me a ten-cent coin. Those days, for a child of my age, this was nothing less than a fortune. In my village the only person who could chant **Satipaṭṭhāna Sutta** by rote, with the sole exception of the incumbent monk, was my father. After I was ordained a monk these early memories lingered. I was fully aware that one day I was going to bring out my own version of **Satipaṭṭhāna Sutta**.

After 217 publications, in the present work I have redeemed the pledge I have given myself. I have brought out the present edition of **Mahā Satipaṭṭhāna Sutta** (The Great Discourse on the Establishment of Mindfulness) not merely because of my early personal links with this great spiritual odyssey of mankind, but also because of its high significance in the annals of religion. Here, the Supreme Buddha has endowed upon mankind the only unfailing path to the fullest exploration of the inner spirit of man. Scholars have elevated this work to the level of the most important **Sutta** (Discourse) in the entire Pali canon. This Discourse recurs in the **Dīgha Nikāya** and **Majjhima Nikāya**.

What distinguishes this work is its practical applicability as the only formula for the discovery of the real nature of being by each meditator. The Great Discourse on the Establishment of Mindfulness enshrines within it the system that leads an individual along the path to the fullest realization of the nature of human consciousness. It is not a mere spiritual chant that must be passively listened to. Nor is it a theoretical exercise that has to be subjected to erudite discussion and logical analysis. The mindfulness system has to be lived by each person, contemplating on and reflecting upon the objects and functions of one's body and consciousness. The outcome of this sustained and strenuous course of meditation is deep insight into the total process of life. When the mindfulness meditation is practised, the meditator realizes that the totality of life gets reduced to a mere process, devoid of permanence (**anicca**), replete with disharmony (**dukkha**), and lacking a central personality core (self). In some schools of Buddhist meditation in Asia, a comprehensive agenda of Insight Meditation (**Vipassana**) is built upon The Great Discourse on the Establishment of Mindfulness.

with **Mahā Satipaṭṭhāna Sutta** early childhood. I was raised in background, dominated by a Buddhism was a prominent and who was an embodiment of Buddhist monastery in my village recall a significant event from memory. The incumbent monk of of sermons on the theme of at the end of the sermon he

In some places the practice of the Way of Mindfulness is traditionally entrenched. But, as things are, in most places the authoritative text of this Discourse is difficult to come by. Even when the text is available, discrepancies and defects mar the work. To remedy all that we have made a special effort to restore textual purity through a comparative study of a variety of texts. A special feature of this edition is the elucidation of the Pali text in English. Commentarial matter is provided where a deeper awareness was deemed necessary.

The publications of The Singapore Buddhist Meditation Centre have their own singular personality and identity. One outstanding factor that establishes these traits is their especially commissioned illustrations portfolio. The graphic efficacy of these illustrations can convert even abstruse notions into compelling visual forms. In a totally new departure for SBMC publications, this work comes with its compact disc. The text chanted in the compact disc will enable the reader to follow this work carefully, with a special ear to the enunciation and the exact pronunciation of the Pali words. The SBMC edition will have a special impact upon the younger reader. In some areas **Mahā Satipaṭṭhāna Sutta** is generally regarded as a Discourse for the aged, the decrepit and the dying. Certain Buddhist lands use **Mahā Satipaṭṭhāna Sutta** as the viaticum to ease the passage of the dying from this life to the next birth. But the present SBMC publication will have a far wider appeal, enabling the younger generations to approach this great work.

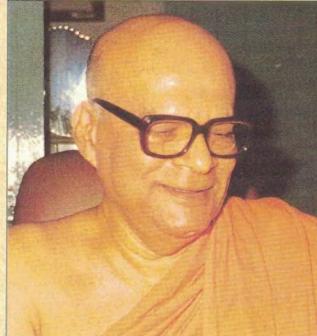
The present SBMC publication of "**Mahā Satipaṭṭhāna Sutta - The Only Path to Nibbana**" is in reality the outstanding achievement of the SBMC team that is always the force that vitalizes our projects. Among those numerous personalities who unstintingly supported me in this unique work, there are a few names that pre-eminently deserve special reference. Mr. Edwin Ariyadasa, well-known media specialist of Sri Lanka, the dutiful and devoted editor-in-chief of SBMC publications, led the editorial team that interpreted my vision into brilliant reality. Mr. P. Wickramanayake, with his typical dedication and exemplary patience, produced the illustrations that endowed a visual soul upon the text of this work. The typographical and graphic personality of the present publication is the contribution of Mr. Piyaratne Hewabatage, for whom nothing but the best is right.

The president, Mr. Sito Woon Chee, and the members of The Singapore Buddhist Meditation Centre have been a tower of strength to me in the course of this project. The successful fulfilment of this publication task is substantially due to their ready assistance. The 'spirit', that sumptuously pervades the totality of the SBMC publications programme, is Ms. Ang Lian Swee (**Sītā**). Her uninterrupted and seamless interface with the projects of the SBMC, has proved over a long period of time, an SBMC asset of inestimable value. Rev. Sunanda has so comprehensively merged herself in the publication routine of SBMC that this work seems her sole existence. When one views this book as a finished product, one is quite likely to overlook the endless detail that ensures the efficacy of the production. Among those who tirelessly helped with the significant detail in the construction of this work, are Mr. Lim Bock Chwee, Ms. Tan Jiak Koon Janet, Ms. Wong Sow Ngan and Ms. Heng Ek Jin. We are quite grateful to them. In this context, Mr. Chia Ying Leng too has to be remembered with gratitude. With all that, the work could not have seen the light of day without our sponsors. They earn our gratitude for their service to the cause of religion and to mankind. May the merit acquired by them in their participation of this unparalleled spiritual odyssey enable them to enter the "Path unsurpassed", leading them to "Bliss Eternal".

**Ven. Weragoda Sarada Maha Thero**

## FOREWORD

**M**ahā Satipaṭṭhāna Establishment of characterized by the only Path to Liberation – Eternal tomes that record the results of men and women who won great unparalleled. Here, while tracing – the Supreme Buddha has impersonal process devoid of perceptible self. The practitioner and now, as part of his very being, without the need to be overwhelmed by theories, laws and dictates. This work, though representing the quintessence of the Dispensation of the Supreme Buddha, has not been adequately utilized by the seekers of religious knowledge. In some Buddhist countries this Discourse is sonorously chanted, to raise – if possible – a tiny ripple in the subconscious of a dying person. This work is generally associated with old age – a kind of spiritual companion to the dying. But some Buddhist traditions have, and still do, assign this the significance of the primary text for those who pursue Insight Meditation (**Vipassanā Bhāvanā**.)



**Sutta**, the Great Discourse on the Mindfulness has been Supreme Buddha Himself as the Bliss. In the vast gallery of deep the spiritual quests of outstanding religious heights, this work is the only Path – **Ekāyano Maggo** reduced the totality of life to an permanence, harmony or a experiences the reality of life here

But, in the context of modern approaches to Buddhism, authoritative editions of **Mahā Satipaṭṭhāna Sutta** are something of a rarity. In his latest publishing effort Ven. Weragoda Sarada has given this Great Discourse a new lease of life – as it were. In this present publication titled “**Mahā Satipaṭṭhāna Sutta – The Only Path to Nibbana**”, Ven. Weragoda Sarada presents the total Pali text with illuminating glosses and commentaries. Errors of omission and commission by previous editors have been put right. The English translation is lucid, while being scrupulously faithful to the original text.

The work bears his unmistakable hallmark of lavish illustration. The present “Sarada” version of this Great Discourse makes it available to a very wide global audience, providing the opportunity to truth-seeking moderns all over the world, to study and practise the system of mind – culture and reality-discovery, the Supreme Buddha gifted to mankind, to enable men and women of wisdom to tread the “only Path” (**Ekāyana Magga**), towards the release from the bonds of Death. With each of his new publications Ven. Sarada earns greater and greater gratitude of those who increasingly appreciate his efforts to provide stability, peace and harmony to the world that has lost its moorings and seems to be sliding precariously towards violence and destruction.

I extend my best wishes to author Ven. W. Sarada, with the earnest hope that the blessings he receives will ensure his continued progress in his noble mission to spread the Word of the Buddha.

**Ven. Dr. Kirinde Sri Dhammananda Nayaka Mahā Thero. (Ph., D. Litt)**  
Chief Prelate, Malaysia & Singapore

## MESSAGE

All of us at the Singapore Buddhist Meditation Centre are collectively inspired by the spirit of man. It is this publications programme which addresses the spiritual and moral aspects of life. We have the widest possible swath of the publications by addressing the issues. In our sustained efforts in spreading the Dharma and honour the leadership and guidance of Ven. Weragoda Sarada Maha Thero, the Chief Monk/Chief Administrator SBMC. Our current work “**Mahā Satipaṭṭhāna Sutta - Only Path to Nibbana**” is, without any doubt whatsoever, a landmark in contemporary history of Buddhist publications. Ven. Weragoda Sarada Maha Thero identified this work unerringly as the book for which there is the greatest need in the world today.



Buddhist Meditation Centre are our total dedication to the service dynamism that energizes our seriously reflects upon the spiritual always endeavour to reach the global readership with our world's urgent and pressing this direction we always accept guidance provided by Ven. the Chief Monk/Chief Adminis-

This Great Discourse sets down the central mind-cultivation practices, advocated by the Buddha, and has remained as one of the most significant systems of spiritual development. But, as things are, obtaining the authoritative text of this Discourse has been somewhat difficult as the extant versions seem to be incomplete, in one way or another.

The present edition authored by Ven. W. Sarada Maha Thero presents the work in an illustrated version that will have a special appeal to sophisticated moderns. Arrangements have been made to make the compact disc of the Discourse available with the present text. It should be especially mentioned that the Discourse is chanted by Ven. Weragoda Sarada Maha Thero to enable those keen students to learn how the Pali text is enunciated. The work will immensely help those who would want to practise Insight Meditation (**Vipassanā Bhāvanā**).

The members of SBMC and I respectfully offer our gratitude to Ven. Weragoda Sarada Maha Thero and pledge our unstinting support to all the work he launches to promote Buddhist thought throughout the world, so that humanity can reach the 21<sup>st</sup> century and the third millennium, in peace, harmony and loving-kindness towards all.

Yours in the Dhamma,

**Sito Woon Chee**  
President / S.B.M.C.

## ACKNOWLEDGEMENT

**Sabba Dānam Dhamma Dānam Jināti**  
*(The Gift of Truth Excels all other Gifts)*

*This Noble Discourse  
Mahā Satipaṭṭhāna Sutta  
(The Great Discourse on the Establishment of Mindfulness)  
considered by scholars to be the  
most important work in the Palicanon is*

*sponsored by*

**Mr. Yeo Siew Khoon**

**Mdm. Chew Tiang Choo**

**Miss Sophia Yeo**

**Master Adam Yeo**

**Master Gabriel Yeo**

**Master Emmanuel Yeo**

*May all of them be blessed, and may all of them be happy,  
healthy, prosperous and long-lived, through the sponsorship of this  
Great Discourse of the Supreme Buddha.*

*Ven. Weragoda Sarada Maha Thero*

## DEDICATION



*My Most Venerable Teacher  
Late Ven. Pandita Yatalamatte  
Vajiranana Maha Nayaka Thero*



*My Beloved Father  
Mr. G. A. Podisingho*



*My Beloved Mother  
Mdm. G. G. Emalishami*

**MAY THEY ATTAIN EVER-LASTING BLISS OF NIBBANA!**

*Ven. Weragoda Sarada Maha Thero*

## INTRODUCTION TO MEDITATION

*"Meditation is no escape from life"*

The Buddha said: 'O bhikkhus! There are two kinds of illness. What are those two? Physical illness and mental illness. There seem to be people who enjoy freedom from physical illness even for a year or two . . . even for a hundred years or more. But, O bhikkhus, rare in this world are those who enjoy freedom from mental illness even for one moment, except those who are free from mental defilements' (i.e., except arahants).

The Buddha's Teaching, particularly this way of 'meditation', aims at producing a state of perfect mental health, equilibrium and tranquillity. It is unfortunate that hardly any other section of the Buddha's Teaching is so much misunderstood as 'meditation', both by Buddhists and non-Buddhists. The moment the word 'meditation' is mentioned, one thinks of an escape from the daily activities of life; assuming a particular posture, like a statue in some cave or cell in a monastery, in some remote place cut off from society; and musing on, or being absorbed in some kind of mystic or mysterious thought or trance. True Buddhist 'meditation' does not mean this kind of escape at all. The Buddha's Teaching on this subject was so wrongly, or so little understood, that in later times the way of 'meditation' deteriorated and degenerated into a kind of ritual or ceremony almost technical in its routine.

Most people are interested in meditation or **yoga** in order to gain some spiritual or mystic powers like the 'third eye', which others do not possess. There was some time ago a Buddhist nun in India who was trying to develop a power to see through her ears, while she was still in the possession of the 'power' of perfect eye-sight! This kind of idea is nothing but 'spiritual perversion'. It is always a question of desire, 'thirst' for power.

The word meditation is a very poor substitute for the original term **bhāvanā**, which means 'culture' or 'development', i.e., mental culture or mental development. The Buddhist **bhāvanā**, properly speaking, is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, sceptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquillity, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the Ultimate Truth, Nirvana.

There are two forms of meditation. One is the development of mental concentration (**samatha** or **saṃādhi**), of one-pointedness of mind (**cittekaggatā**, Skt. **cittaikagrata**), by various methods prescribed in the texts, leading up to the highest mystic states such as 'the Sphere of Nothingness' or 'the Sphere of Neither-Perception-nor-Non-Perception'. All these mystic states, according to the Buddha, are mind-created, mind-produced, conditioned (**saṃkhata**). They have nothing to do with Reality, Truth, **Nirvāṇa**. This form of meditation existed before the Buddha. Hence it is not purely Buddhist, but it is not excluded from the field of Buddhist meditation. However it is not essential for the realization of Nirvana. The Buddha Himself, before His Enlightenment, studied these yogic practices under different teachers and attained to the highest mystic states; but he was not satisfied with them, because they did not give complete liberation, they did not give insight into

the Ultimate Reality. He considered these mystic states only as ‘happy living in this existence’ (*ditthadhammasukhavihāra*), or ‘peaceful living’ (*santavihāra*), and nothing more. He therefore discovered the other form of ‘meditation’ known as *vipassanā* (Skt. *vipasyanā* or *vidarsanā*), ‘Insight’ into the nature of things, leading to the complete liberation of mind, to the realization of the Ultimate Truth, Nirvana. This is essentially Buddhist ‘meditation’, Buddhist mental culture. It is an analytical method based on mindfulness, awareness, vigilance, observation.

The most important discourse ever given by the Buddha on mental development (‘meditation’) is called the **Satipaṭṭhāna Sutta** ‘The Setting-up of Mindfulness’ (No. 22 of the **Dīgha-Nikāya**, or No. 10 of the **Majjhima-Nikāya**). This Discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often bhikkhus recite this **sutta** by the bed-side of a dying man to purify his last thoughts.

The ways of ‘meditation’ given in this Discourse are not cut off from life, nor do they avoid life; on the contrary, they are all connected with our life, our daily activities, our sorrows and joys, our words and thoughts, more moral and intellectual occupations.

The Discourse is divided into four main sections: the first section deals with our body (**kāya**), the second with our feelings and sensations (**vedanā**), the third with the mind (**citta**), and the fourth with various moral and intellectual subjects (**dhamma**).

It should be clearly borne in mind that whatever the form of ‘meditation’ may be, the essential thing is mindfulness or awareness (**sati**), attention or observation (**anupassanā**). One of the most well-known, popular and practical examples of ‘meditation’ connected with the body is called ‘The Mindfulness or Awareness of in-and-out breathing’ (*ānāpānasati*). It is for this ‘meditation’ only that a particular and definite posture is prescribed in the text. For other forms of ‘meditation’ given in this **sutta**, you may sit, stand, walk, or lie down, as you like. But, for cultivating mindfulness of in-and-out breathing, one should sit, according to the text, ‘cross-legged, keeping the body erect and mindfulness alert’. But sitting cross-legged is not practical and easy for people of all countries, particularly for Westerners. Therefore, those who find it difficult to sit cross-legged, may sit on a chair, ‘keeping the body erect and mindfulness alert’. It is very necessary for this exercise that the meditator should sit erect, but not stiff; his hands placed comfortably on his lap. Thus seated, you may close your eyes, or you may gaze at the tip of your nose, as it may be convenient to you.

You breathe in and out all day and night, but you are never mindful of it, you never for a second concentrate your mind on it. Now you are going to do just this. Breathe in and out as usual, without any effort or strain. Now, bring your mind to concentrate on your breathing-in and breathing-out; let your mind watch and observe your breathing in and out; let your mind be aware and vigilant of your breathing in and out. When you breathe, you sometimes take deep breaths, sometimes not. This does not matter at all. Breathe normally and naturally. The only thing is that when you take deep breaths you should be aware that they are deep breaths, and so on. In other words, your mind should be so fully concentrated on your breathing that you are aware of its movements and changes. Forget all other things, your surroundings, and your environment; do not raise your eyes and look at anything. Try to do this for five or ten minutes.

At the beginning you will find it extremely difficult to bring your mind to concentrate on your breathing. You will be astonished how your mind runs away. It does not stay. You begin to think of various things. You hear sounds outside. Your mind is disturbed and distracted. You may be

dismayed and disappointed. But if you continue to practise this exercise twice daily, morning and evening, for about five or ten minutes at a time, you will gradually, by and by, begin to concentrate your mind on your breathing. After a certain period, you will experience just that split second when your mind is fully concentrated on your breathing, when you will not hear even sounds nearby, when no external world exists for you. This slight moment is such a tremendous experience for you, full of joy, happiness and tranquillity, that you would like to continue it. But still you cannot. Yet if you go on practising this regularly, you may repeat the experience again and again for longer and longer periods. That is the moment when you lose yourself completely in your mindfulness of breathing. As long as you are conscious of yourself you can never concentrate on anything.

This exercise of mindfulness of breathing, which is one of the simplest and easiest practices, is meant to develop concentration leading up to very high mystic attainments (**dhyāna**). Besides, the power of concentration is essential for any kind of deep understanding, penetration, insight into the nature of things, including the realization of Nirvana.

Apart from all this, this exercise on breathing gives you immediate results. It is good for your physical health, for relaxation, sound sleep, and for efficiency in your daily work. It makes you calm and tranquil. Even at moments when you are nervous or excited, if you practise this for a couple of minutes, you will see for yourself that you become immediately quiet and at peace. You feel as if you have awakened after a good rest.

Another very important, practical, and useful form of 'meditation' (mental development) is to be aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life, private, public or professional. Whether you walk, stand, sit, lie down, or sleep, whether you stretch or bend your limbs, whether you look around, whether you put on your clothes, whether you talk or keep silence, whether you eat or drink, even whether you answer the calls of nature - in these and other activities, you should be fully aware and mindful of the act you perform at the moment. That is to say, that you should live in the present moment, in the present action. This does not mean that you should not think of them in relation to the present moment, the present action, when and where it is relevant.

People do not generally live in their actions, in the present moment. They live in the past or in the future. Though they seem to be doing something now, here, they live somewhere else in their thoughts, in their imaginary problems and worries, usually in the memories of the past or in desires and speculations about the future. Therefore they do not live in, nor do they enjoy, what they do at the moment. So they are unhappy and discontented with the present moment, with the work at hand, and naturally they cannot give themselves fully to what they appear to be doing.

Sometimes you see a man in a restaurant reading while eating - a very common sight. He gives you the impression of being a very busy man, with no time even for eating. You wonder whether he eats or reads. One may say that he does both. In fact, he does neither, he enjoys neither. He is strained, and disturbed in mind, and he does not enjoy what he does at the moment, does not live his life in the present moment, but unconsciously and foolishly tries to escape from life. (This does not mean, however, that one should not talk with a friend while having lunch or dinner.)

You cannot escape life however you may try. As long as you live, whether in a town or in a cave, you have to face it and live it. Real life is the present moment - not the memories of the past, which is dead and gone, nor the dreams of the future, which is not yet born. One who lives in the present moment lives the real life, and he is happiest. When asked why his disciples, who lived a simple

and quiet life with only one meal a day, were so radiant, the Buddha replied: ‘They do not repent the past, nor do they brood over the future. They live in the present. Therefore they are radiant. By brooding over the future and repenting the past, fools dry up like green reeds cut down (in the sun).’

Mindfulness, or awareness, does not mean that you should think and be conscious ‘I am doing this’ or ‘I am doing that’. No. Just the contrary. The moment you think ‘I am doing this’, you become self-conscious, and then you do not live in the action, but you live in the idea ‘I am’, and consequently your work too is spoilt. You should forget yourself completely, and lose yourself in what you do. The moment a speaker becomes self-conscious and thinks ‘I am addressing an audience’, his speech is disturbed and his trend of thought broken. But when he forgets himself in his speech, in his subject, then he is at his best, he speaks well and explains things clearly. All great work - artistic, poetic, intellectual or spiritual - is produced at those moments when its creators are lost completely in their actions, when they forget themselves altogether, and are free from self-consciousness.

This mindfulness or awareness with regard to our activities, taught by the Buddha, is to live in the present moment, to live in the present action. (This is also the Zen way which is based primarily on this teaching.) Here in this form of meditation, you haven’t got to perform any particular action in order to develop mindfulness, but you have only to be mindful and aware of whatever you may do. You haven’t got to spend one second of your precious time on this particular ‘meditation’: you have only to cultivate mindfulness and awareness always, day and night, with regard to all activities in your usual daily life. These two forms of ‘meditation’ discussed above are connected with our body.

Then there is a way of practising mental development (‘meditation’) with regard to all our sensations or feelings, whether happy, unhappy or neutral. Let us take only one example. You experience an unhappy, sorrowful sensation. In this state your mind is cloudy, hazy, not clear - it is depressed. In some cases, you do not even see clearly why you have that unhappy feeling. First of all, you should learn not to be unhappy about your unhappy feeling, not to be worried about your worries. But try to see clearly why there is a sensation or a feeling of unhappiness, or worry, or sorrow. Try to examine how it arises, its cause, how it disappears, and its cessation. Try to examine it as if you are observing it from outside, without any subjective reaction, as a scientist observes some object. Here, too, you should not look at it as ‘my feeling’ or ‘my sensation’ subjectively, but only look at it as ‘a feeling’ or ‘a sensation’ objectively. You should forget again the false idea of ‘I’. When you see its nature, how it arises and disappears, your mind grows dispassionate towards that sensation, and becomes detached and free. It is the same with regard to all sensations or feelings.

Now let us discuss the form of ‘meditation’ with regard to our minds. You should be fully aware of the fact whenever your mind is passionate or detached, whenever it is overpowered by hatred, ill-will, jealousy, or is full of love, compassion, whenever it is deluded or has a clear and right understanding, and so on and so forth. We must admit that very often we are afraid or ashamed to look at our own minds. So we prefer to avoid it. One should be bold and sincere and look at one’s own mind as one looks at one’s face in a mirror. Here is no attitude of criticizing or judging, or discriminating between right and wrong, or good and bad. It is simply observing, watching, examining. You are not a judge, but a scientist. When you observe your mind, and see its true nature clearly, you become dispassionate with regard to its emotions, sentiments and states. Thus you become detached and free, so that you may see things as they are.

Let us take one example. Say you are really angry, overpowered by anger, ill will, and hatred. It is curious, and paradoxical, that the man who is in anger is not really aware, not mindful that he is angry. The moment he becomes aware and mindful of that state of his mind, the moment he sees his anger, it becomes, as if it were, shy and ashamed, and begins to subside. You should examine its nature, how it arises, how it disappears. Here again it should be remembered that you should not think 'I am angry', or of 'my anger'. You should only be aware and mindful of the state of an angry mind. You are only observing and examining an angry mind objectively. This should be the attitude with regard to all sentiments, emotions, and states of mind.

Then there is a form of 'meditation' on ethical, spiritual and intellectual subjects. All our studies, reading, discussions, conversation and deliberations on such subjects are included in this 'meditation'. To read this book, and to think deeply about the subjects discussed in it, is a form of meditation. We have seen earlier that the conversation between Khemaka and the group of monks was a form of meditation, which led to the realization of Nirvana. So, according to this form of meditation, you may study, think, and deliberate on the Five Hindrances (**Nirvāna**), namely: 1. lustful desires (**kāmacchanda**), 2. ill-will, hatred or anger (**vyāpāda**), 3. torpor and languor (**thīna-middha**), 4. restlessness and worry (**uddhacca-kukkucca**), 5. sceptical doubts (**vicikicchā**).

These five are considered as hindrances to any kind of clear understanding, as a matter of fact, to any kind of progress. When one is over-powered by them and when one does not know how to get rid of them, then one cannot understand right and wrong, or good or bad.

One may also 'meditate' on the Seven Factors of Enlightenment (**Bojjhangā**). They are: 1. Mindfulness (**sati**), i.e., to be aware and mindful in all activities and movements both physical and mental, as we discussed above. 2. Investigation and research into the various problems of doctrine (**dhamma-vicaya**). Included here are all our religious, ethical and philosophical studies, reading, researches, discussions, conversation, even attending lectures relating to such doctrinal subjects. 3. Energy (**viriya**), to work with determination till the end. 4. Joy (**pīti**), the quality quite contrary to the pessimistic, gloomy or melancholic attitude of mind. 5. Relaxation (**passaddhi**) of both body and mind. One should not be stiff physically or mentally. 6. Concentration (**saṃādhi**), as discussed above. 7. Equanimity (**upekkhā**), i.e., to be able to face life in all its vicissitudes with calm of mind, tranquillity, without disturbance.

To cultivate these qualities the most essential thing is a genuine wish, will, or inclination. Many other material and spiritual conditions conducive to the development of each quality are described in the texts. One may also 'meditate' on such subjects as the Five Aggregates investigating the question 'What is a being?' or 'What is it that is called I?', or on the Four Noble Truths. Study and investigation of those subjects constitute this fourth form of meditation, which leads to the realization of Ultimate Truth.

Apart from those we have discussed here, there are many other subjects of meditation, traditionally forty in number, among which mention should be made particularly of the four Sublime States: (**Brahma-vihāra**): (1) extending unlimited, universal love and good-will (**mettā**) to all living beings without any real kind of discrimination, 'just as a mother loves her only child'; (2) compassion (**karuṇā**) for all living beings who are suffering, in trouble and affliction; (3) sympathetic joy (**muditā**) in others' success, welfare and happiness; and (4) equanimity (**upekkhā**) in all vicissitudes of life.



## SYSTEMS OF MEDITATION

**M**editation implies cultivation - what is cultivated is the mind. Meditation disciplines the mind – improves the mind. It restrains the mind. Buddhists perform various meritorious acts. These acts are visible externally. But, these acts of merit originate in the mind. It is this same notion that is contained in the Dhammapada (Path of Righteousness) in the phrase “Mind is the forerunner of all phenomena.” One can determine whether an act of merit has been performed truly and completely, only by deciding whether good thoughts have occurred due to that act of merit.

The mind that is not well cultivated or well trained is like a fish out of water. It squirms, flutters, and shivers. Such a mind turns towards evil. But, on the other hand, the person who has cultivated the mind through meditation is not under the sway of sense organs. He is not led astray. Thus, he will not come to any harm.

There are many objects and goods in the world we live in. When those things become weak and damaged they have to be repaired. Today, science is capable of improving all the external organs of beings on earth, including those of humans as well. Equally various devices have been made to destroy both living and inanimate objects instantly. Ways and means have been discovered, not only to corrupt and destroy the mind of man, but also to destroy easily all those who associate with him. When we consider the various problems and troubles modern man has to face, it is quite clear that the lack of spiritual tranquility and discipline in character, is the primary cause of these difficulties.

Man becomes subject to various physical ailments due to mental intolerance and mental

ill health. It is essential, therefore, that we should acquire mental well-being.

What are the remedies discovered by modern science to acquire this? None at all. The only remedy is meditation. These systems of meditation are found in various religions today. Here, our attention is focused upon Buddhist meditation. This meditation generates the restraint of the senses. Varieties of physical ailments and pains are suppressed by it. But, those who are not aware of the great value of meditation describe it as a waste of time. This kind of talk is futile. Each second we live should be utilized constructively. For this, time has to be managed correctly and methodically. For this we must think correctly. Decisions should be arrived at, on any occasion, only after thinking correctly. For this, meditation is essential.

Buddhist meditation in the Teachings of the Buddha is two-fold Tranquillity Meditation and Insight Meditation. Tranquillity Meditation is also described as Consciousness Meditation, and Insight Meditation is also described as Wisdom Meditation. This way tranquillity Meditation brings about the development of the mind (consciousness), and Insight Meditation brings about the development of wisdom (understanding, knowledge). In terms of the Buddhist system both these forms of meditation are extremely significant.

Tranquillity Meditation implies the cultivation of the mind to such a level as to be able to eradicate sensuous desire. All forms of meditation leading to Absorptions of the immaterial sphere and to their achievement come within Tranquillity Meditation. What is meant by Insight Meditation is obtaining a well-focussed look on Formations

in terms of their characteristics of impermanence etc. For a person who takes to meditation with the specific intention of achieving eternal bliss, both these forms of meditation are equally relevant. The Buddha said: "O monks! There are two forces that are conducive to wisdom. They are tranquility and insight. O monks! What is the advantage of cultivating tranquility? It will develop the mind. What are the advantages of the developed mind? When the mind is developed any form of lust gets eradicated. O monks! What is the advantage of cultivating insight? It will improve wisdom. When wisdom is improved any form of ignorance gets eradicated."

Of the Buddha's sermons that discuss these systems of meditation, "The Great Discourse on The Establishment of Mindfulness" is the most outstanding. This Discourse occurs both in Middle-length Discourses and Long Discourses. This Discourse was held in the market town of **Kammāssadamma**, in the land of **Kurus**. The citizens of the **Kuru** land were wise people. In consequence, they were able to appreciate and understand this deep doctrine.

### **The Four-fold Establishment of the Mind and their sub-divisions**

In the Discourse on the Establishment of Mindfulness there are four main divisions.

These four are:- the Contemplation of Body; the Contemplation of Feeling; the Contemplation of the Consciousness and the Contemplation of Mental-objects.

- \* In the Contemplation of Body there are 14 sub-sections.
- \* In the Contemplation of Feeling there are 9 sub-sections.
- \* In the Contemplation of Consciousness there are 16 subsections.
- \* In the Contemplation of Mental-objects there are 5 sub-sections.

This way, in the Four-fold Establishments of Mindfulness, there are 44 sub-sections in all.

Four main forms of the Establishment of Mindfulness have been preached by the Buddha to make it easy for individuals to achieve Nibbana in terms of the character-traits of each person.

For a person with a grasping character, but with low wisdom, the Contemplation of Body is suitable to achieve Nibbana. For a person of deep wisdom, possessing a grasping character, the Contemplation of Feeling is suitable. For a person of evil views, possessing little wisdom, the Contemplation of Consciousness is suitable. For a person possessing deep wisdom, but is given to evil views, what is suitable is the Contemplation of Mental-objects. This way, a four-fold establishment of mindfulness has been declared by the Buddha to enable people with different personalities to achieve Nibbana, through a method suitable for each person.

These Four-fold Establishments of Mindfulness have been described as Four Gateways to a city, and the city is Nibbana. Those who reach the city from the four directions, namely, East, West, South and North, bring along the produce available in each person's direction.

In the same way, what is important is the selection by each person what is suitable for one's own personality.

### **Instructions for Meditation**

- 1) “**Yogāvacara**” is the term used for a person who is given to meditation. It signifies a disciple cultivating mental concentration. It also implies a person who practises mind-cultivation. A person who is keen to meditate should get ready for it the previous day. Ornaments worn in the ears, around the neck, in the head, in the hands, etc., should be taken off and kept aside safely. Next, bodily purity should be achieved.

2) In the morning, on the meditation day, the would-be meditator should wake up early, wash one's self well and become physically pure. Both men and women who get ready to meditate must be white-clad. One must invariably observe either the Five Precepts, Eight Precepts or Ten Precepts. One must worship the Triple Gem.

3) It is better for men to sit cross-legged. Cross-legged posture is, being seated with the two legs inter-twined. One can take the posture of a seated Buddha image as the model.

4) It is easier for women to assume the half-cross-legged posture. Half-cross-legged posture is, being seated with the legs bent backwards at the knees. In actuality the person sits on those bent legs.

5) When you sit down to meditate either singly or in a group, do not lean against walls, pillars or columns. You must take care that you do not touch each other when seated for meditation. You must keep your body erect. The head too should be erect. You must remember this well. When the body is turned this way and that, sundry aches and pains occur. When the head is bent one becomes sleepy. Seated in the manner recommended here makes breathing easy. It eases the nervous system. Because of this meditation can be continued for a long time on any object.

6) You must have your eyes closed or half-shut. The two hands must rest on the lap, with the right hand resting on the left hand. One must examine models of cross-legged seating and half-cross-legged seating. A place full of human and animal sounds is not fit for meditation. In such a place one cannot achieve absorption or one-pointedness of the mind. Three locations ideal for meditation are indicated: forests, foot of a tree, or an empty house. In all these three places there are no distracting sense-objects, like sights, sounds. Places that are away from crowds are ideal. It is your responsibility to

select a place devoid of distractions. Today, monasteries are ideal places for meditation.

7) When you begin meditation singly or in a group, you must have already observed some precepts. Now you must keep your folded palms on your forehead and repeat aloud the salutation to the Buddha, three times. Next, obtain forgiveness from the Triple Gem, from the teachers who instruct you in meditation. Together, the meditators must rhythmically recite the offering of your life to the Triple Gem, the appeal for forgiveness from all and the four protective chants.

They must reflect upon the four subjects of meditation – Contemplation on the Buddha, Contemplation on Loving-kindness, Contemplation on Loathsomeness and Contemplation on Death.

8) The meditator must obtain one object of meditation that befits his personality, out of the forty objects given. He must meditate in terms of the instructions. The meditator must be aware of the ten obstacles to meditation, namely crowded places, association with families, gifts, etc.

## Preparatory Phase to Meditation

- \* **Salutation to the Triple Gem  
The Buddha, Dhamma and the  
Brotherhood.**
- \* **Seeking forgiveness from the  
Triple Gem.**
- \* **Offering one's life to the Triple  
Gem.**
- \* **Seeking forgiveness from  
meditation instructor.**
- \* **Seeking forgiveness from all.**
- \* **Meditation on the  
Contemplation on the Buddha**

The Buddha has vanquished all defilements – enemies. He has destroyed the spokes of the Wheels of Rebirth. He is a deserving recipient for material and non-material (spiritual) offerings

from the whole world. He is, therefore, Arahant – the greatest saint.

### Meditation on Loving-kindness

May I be well!  
May I be healthy!  
May I be happy!  
May I be free from suffering!  
May I attain the Deathless!  
May others be well just as I am!  
May they be healthy!  
May they be happy!  
May they be free from suffering!  
May they attain the Deathless!

### Meditation on the Loathsome

My body is made up of thirty-two impurities, is impermanent, full of suffering, and soul-less. Impurities ooze out from nine orifices in my body, made up of thirty-two loathsome elements. It is foul-smelling, disgusting. There is nothing in it that could be claimed as "I" or "mine". Alas, it is extremely loathsome!

### Meditation on Death

Even the Buddhas, silent Buddhas, great saints – all became victims of death. All living beings end up in death. My life, too, has death as its end. I will certainly die. My life is uncertain. Death is certain.

### Transfer of Merit

May all the merit we have acquired up to now be transferred to gods and all beings, and all animate things. Let them all receive this transferred merit! Let them all receive this transferred merit!

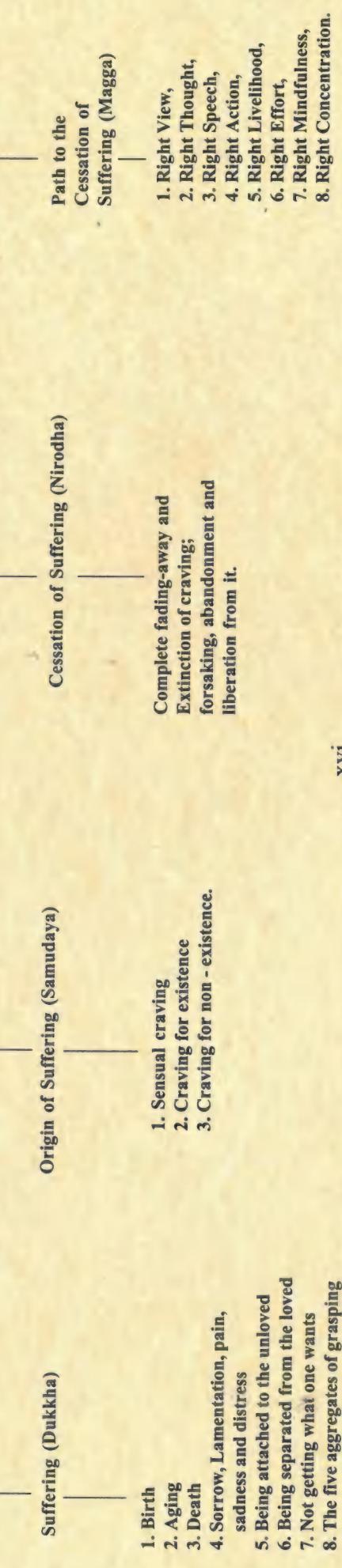
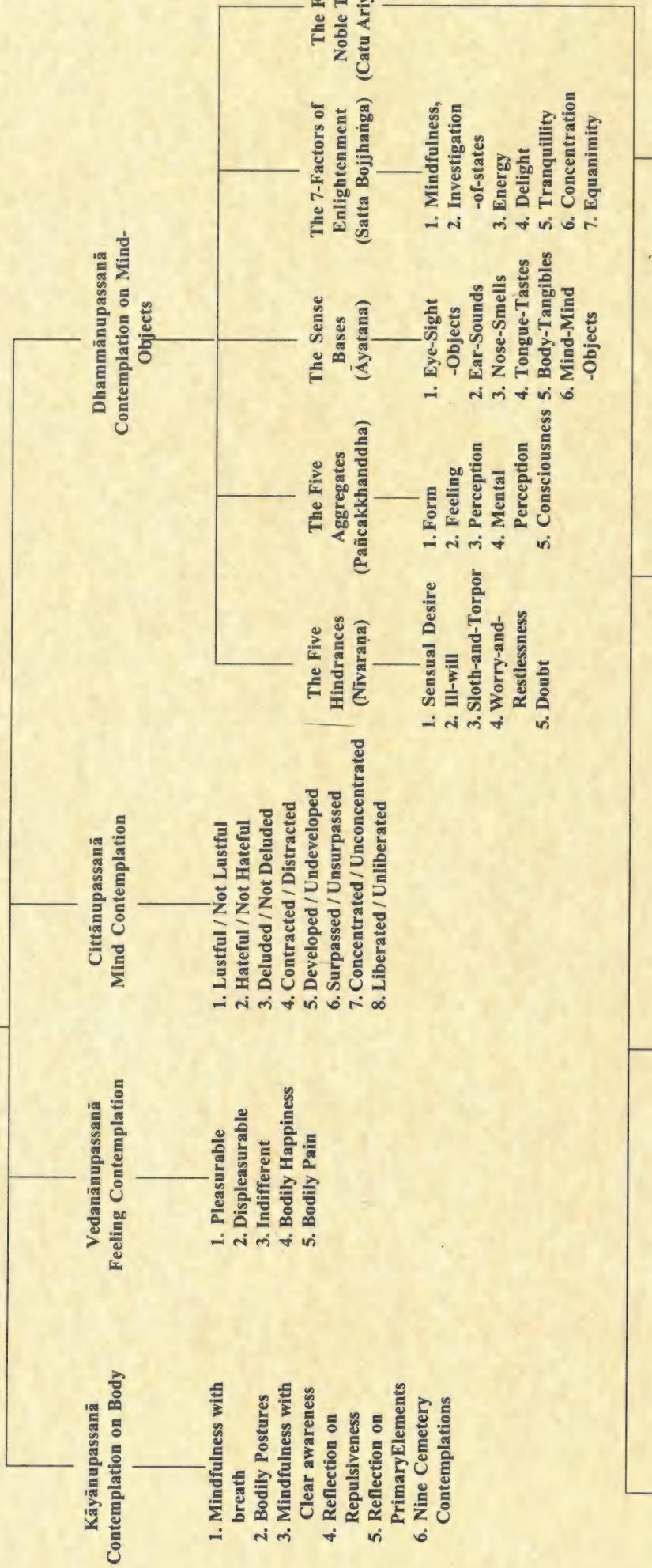
### Determination

May my meditation be successful due to incalculable virtues of the Triple Gem. May my meditation be successful

You must meditate according to an object you have been assigned. If not, try to follow a mode of meditation, selecting one you prefer in terms of your character, out of the modes given here.

**THE SUMMARY CHART OF MAHĀ SATIPATTHĀNA SUTTA**

**Mahā Satipatthāna Sutta - The Discourse of the Establishment of Mindfulness**



## Kālāma Sutta

**D**o not believe in anything (simply) because you have heard it.  
Do not believe in traditions because they have been handed down for many generations.  
Do not believe in anything because it is spoken and rumoured by many.  
Do not believe in anything (simply) because it is found written in your religious books.  
Do not believe in anything merely on the authority of your teachers and elders.  
*But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all then accept it and live up to it.*

BUDDHA  
(*Anguttara Nikaya, Vol. I, 188-193 P.T.S. Ed.*)

# Mahā Satipaṭṭhāna Sutta

*The Great Discourse On The Establishment of Mindfulness*

## CHAPTER ONE



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PĀLI TEXT WITH TRANSLATION

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MAHĀ SATIPATṬHĀNA SUTTA

THE GREAT DISCOURSE ON THE ESTABLISHMENT  
OF MINDFULNESS

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Evam me sutam<sup>1</sup>

Ekam samayaṁ bhagavā Kurūsu  
viharati<sup>2</sup> Kammāssadammam nāma  
Kurūnam nigamo,<sup>3</sup>

Tatra kho bhagavā bhikkhū āmantesi,  
bhikkhavo’ti

Bhadante’ti te bhikkhū Bhagavato  
paccassosum

Bhagavā etad’avoca.

Ekāyano ayam bhikkhave maggo<sup>4</sup>  
sattānam visuddhiyā<sup>5</sup> soka  
pariddavānam samatikkamāya<sup>6</sup>

Dukkhadomanassānam  
atthaṅgamāya<sup>7</sup> nāyassa adhigamāya<sup>8</sup>

Nibbānassa sacchikiriyāya<sup>9</sup>

Yadidam cattāro satipatṭhānā<sup>10</sup>

Katame cattāro?<sup>11</sup>

Idha<sup>12</sup> bhikkhave<sup>13</sup> bhikkhū kāye<sup>14</sup>  
kāyānupassī<sup>15</sup> viharati, ātāpi<sup>16</sup>  
sampajāno<sup>17</sup> satimā<sup>18</sup> vineyya loke  
abhijjhādomanassam,<sup>19</sup>

Thus have I heard:

Once the Blessed One was staying with  
the Kuru people at Kammassadamma, a  
market town of the Kurus.

There the Blessed One addressed the  
monks, saying: “Monks”

“Most Venerable Sir”, those monks  
respectfully responded to the Buddha.

Then the Blessed One spoke thus;

“Monks, this is the Only Way to the  
purification of beings, for the  
overcoming of grief and lamentation.

For the eradication of pain and sadness  
for the gaining of the Right Method

for the Realization of Nibbana,

namely, the Four-fold Establishment of  
Mindfulness

What are the four?

Monks, here a monk lives practising body  
contemplation in the body, ardent, clearly  
comprehending and mindful, having  
outgrown covetousness for and anguish  
about the world

**Vedanāsu vedanānupassī<sup>20</sup> viharati  
ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassam̄**

He lives practising feeling contemplation in feelings, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

**Citte cittānupassī viharati ātāpī<sup>21</sup>  
sampajāno satimā vineyya loke  
abhijjhādomanassam̄,**

He lives practising mind-contemplation in the mind, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

**Dhammesu dhammānupassī viharati  
ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassam̄.**

He lives practising mental-object, contemplating in mental-objects, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.”

## KĀYĀNUPASSANĀ

### CONTEMPLATION OF BODY ĀNĀPĀNASATI PABBAM - MINDFULNESS ON BREATH

**Kathañca bhikkhave bhikkhū  
kāye kāyānupassī viharati?**

“And monks, how does a monk live practising body-contemplation in the body?

**Idha bhikkhave bhikkhū,**

Monks, herein, a monk

**Araññagato vā,<sup>21</sup> rukkhamūlagato vā  
suññāgāragato vā**

having gone to the forest or to the root of a tree or to a vacant place,

**Nisīdati pallaṅkam ābhujitvā**

sits down in the cross-legged posture,

**Ujum kāyam pañidhāya**

then keeping his body erect,

**Parimukham satim upatthapetvā**

he establishes mindfulness before him,

**So sato'va assasati, sato passasati<sup>22</sup>**

and mindfully he breathes in and out.

**Dīgham vā assasanto dīgham  
assasāmīti pajānāti,**

while breathing in a long breath, he knows I am breathing in a long breath

**Dīgham vā passasanto  
dīgham passasāmī'ti pajānāti<sup>23</sup>**

**Rassam vā assasanto  
rassam assasāmī'ti pajānāti**

**Rassam vā passasanto  
rassam passasāmī'ti pajānāti**

**Sabbakāya paṭisamvedī  
assasissāmī'ti sikkhati**

**Sabbakāya paṭisamvedī  
passasissāmī'ti sikkhati**

**Passambhayam kāyasaṅkhāram  
assasissāmī'ti sikkhati**

**Passambhayam kāyasaṅkhāram  
passasissāmī'ti sikkhati,**

**Seyyathāpi, bhikkhave dakkho  
bhamakāro vā bhamakārantevāsī vā**

**Dīgham vā añchanto dīgham  
añchāmī'ti pajānāti. rassam vā  
añchanto rassam añchāmī'ti  
pajānāti,**

**Evam'eva kho, bhikkhave, bhikkhū**

**Dīgham vā assasanto dīgham  
assasāmī'ti pajānāti, dīgham vā  
passasanto dīgham passasāmī'ti  
pajānāti,**

**Rassam vā assasanto rassam  
assasāmī'ti pajānāti, rassam vā  
passasanto rassam passasāmī'ti  
pajānāti,**

**Sabbakāya paṭisamvedī assasissāmī'ti  
sikkhati, sabbakāya paṭisamvedī  
passasissāmī'ti sikkhati,<sup>24</sup>**

or while breathing out a long breath, he knows, ‘I am breathing out a long breath’

while breathing in a short breath, he knows ‘I am breathing in a short breath’

or while breathing out a short breath, he knows, ‘I am breathing out a short breath;’

alertly aware of the whole breath-body  
‘I shall breathe in,’ so he trains himself,

alertly aware of the whole breath-body. I shall breathe out, so he trains himself.

Calming down the bodily function ‘I shall breathe in,’ so he trains himself;

Calming down the bodily function ‘I shall breathe out,’ so he trains himself.

Monks, as a skilled turner or his apprentice

while making a long turn, knows, ‘I am making a long turn’ or while making a short turn, knows, ‘I am making a short turn’.

O Monks, in the same way, a monk

while breathing in long, knows, ‘I am breathing in long’, or while breathing out long, knows, ‘I am breathing out long’,

while breathing in short, knows, ‘I am breathing in short’, or while breathing out short, knows, ‘I am breathing out short.’

Alertly aware of the whole breath-body, ‘I shall breathe in,’ so he trains himself. ‘I shall breathe out,’ so he trains himself.

**Passambhayam kāyasankhāram  
assasissāmī'ti sikkhati,<sup>25</sup>  
passambhayam kāyasankhāram  
passasissāmī'ti sikkhati,**

Calming down the bodily function (or breathing), 'I shall breathe in,' so he trains himself. 'I shall breathe out,' so he trains himself.

**Iti ajjhattam vā kāye kāyānupassī  
viharati,<sup>26</sup>**

Thus he lives practising, internally body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī  
viharati,<sup>27</sup>**

or practising, externally body-contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,<sup>28</sup>**

or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati,<sup>29</sup>**

Or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati,<sup>30</sup>**

or he lives contemplating the passing away of phenomena in the body.

**Samudayavayadhammānupassī vā  
kāyasmim viharati,<sup>31</sup>**

or he lives contemplating the arising and passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa sati  
paccupaṭṭhitā hoti,<sup>32</sup>**

Or the mindfulness that 'There is only this the body' is now clearly established in him

**Yāvadeva nāñamattāya  
patissatimattāya,<sup>33</sup>  
anissito ca viharati,<sup>34</sup>  
na ca kiñci loke upādiyati,<sup>35</sup>**

just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi, bhikkhave, bhikkhu kāye  
kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.



**IRIYĀPATHA PABBAM**

**SEGMENT ON BODILY DEPORTMENT**

**Puna ca param bhikkhave, bhikkhū gacchanto vā gacchāmī’ti pajānāti.<sup>36</sup>**

**Thito vā ṭhito’mhī’ti pajānāti, nisinno vā nisinno’mhī’ti pajānāti, sayāno vā sayāno’mhī’ti pajānāti.**

**Yathā yathā vā panassa kāyo pañihito hoti tathā tathā nam pajānāti.**

**Iti ajjhattam vā kāye kāyānupassī viharati,**

**Bahiddhā vā kāye kāyānupassī viharati,**

**Ajjhatabahiddhā vā kāye kāyānupassī viharati,**

**Samudayadhammānupassī vā<sup>37</sup> kāyasmim viharati,**

**Vayadhammānupassī vā kāyasmim viharati,**

**Samudayavayadhammānupassī vā kāyasmim viharati,**

**Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti,**

**Yāvadeva nāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyatī**

“Again monks, when walking a monk knows, ‘I am walking’;

or when standing he knows, ‘I am standing’; or when sitting he knows, ‘I am sitting’; or when lying down he knows, ‘I am lying down’;

or in whatever position his body is he knows that position of the body.

Thus he lives practising, internally, body-contemplation in the body;

or practising, externally, body-contemplation in the body;

or practising, internally and externally, body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body;

or he lives contemplating the passing away of phenomena in the body,

or he lives contemplating the arising and passing away of phenomena in the body.

Or the mindfulness that ‘There is only this the body’, is now clearly established in him

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evampi, kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.”

**SAMPAJAÑÑA PABBAM**

**MINDFULNESS WITH CLEAR COMPREHENSION**

**Puna ca param, bhikkhave, bhikkhū,  
abhikkante paṭikkante  
sampajānakārī<sup>38</sup> hoti,**

“Again monks, in walking forward and back, a monk practises clear comprehension;

**Ālokite<sup>39</sup> vilokite  
sampajānakārī hoti,**

in looking at (object) and in looking elsewhere, he practises clear comprehension;

**Sammiñjite pasārite<sup>40</sup>  
sampajānakārī hoti,**

in bending and stretching (his limbs), he practises clear comprehension;

**Saṅghātipattacīvara dhāraṇe<sup>41</sup>  
sampajānakārī hoti,**

in wearing the inner and outer robes and in carrying the bowl, he practises clear comprehension;

**Asite pīte khāyite sāyite  
sampajānakārī hoti,**

in eating, drinking, chewing and tasting, he practises clear comprehension;

**Uccārapassāvakamme<sup>42</sup>  
sampajānakārī hoti,**

in answering calls of nature, he practises clear comprehension;

**Gate ṭhite nisinne sutte  
jāgarite bhāsite tuṇhībhāve<sup>43</sup>  
sampajānakārī hoti,**

in walking, standing, sitting, falling asleep, waking, speaking and being silent, he practises clear comprehension.

**Iti ajjhattam vā  
kāye kāyānupassī viharati,**

Thus he lives practising, internally, body-contemplation in the body;

**Bahiddhā vā kāye  
kāyānupassī viharati,**

Or practising, externally, body-contemplation in the body;

**Ajjhatabahiddhā vā kāye**

or practising, internally and externally,

**Kāyānupassī viharati,**

**Samudayadhammānupassī vā  
kāyasmīm viharati,**

**Vayadhammānupassī vā  
kāyasmīm viharati,**

**Samudayavayadhammānupassī vā  
kāyasmīm viharati,**

**Atthi kāyo’ti vā pan’assa sati  
paccupaṭṭhitā hoti, yāvadeva  
ñāṇamattāya patissati mattāya  
anissito ca viharati,**

**Na ca kiñci loke upādiyati evampi,  
bhikkhave bhikkhū kāye kāyānupassī  
viharati.**

body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body.

or he lives contemplating the passing away of phenomena in the body;

or he lives contemplating the arising and passing away of phenomena in the body;

Or the mindfulness that ‘There is only this the body’ is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness,

and he remains completely detached, clinging to nothing in the world. Monks, thus indeed, a monk lives practising body-contemplation in the body.”



### REFLECTION ON REPULSIVENESS

**Puna ca param, bhikkhave, bhikkhū  
Imameva kāyam uddham pādatalā**

“Again monks, a monk contemplates upon this very body- from the soles of his feet up

**Adho kesamatthakā tacapariyantam**

and from the crown of his head down,

**Pūram nānappakārassa asucino  
paccavekkhati,**

enclosed in skin and full of various impurities,

**Atthi imasmīm kāye**

in this manner, ‘There are in this body;

**Kesā, lomā, nakhā, dantā, taco,**

hairs of the head, hairs of the body, nails teeth, skin,

**Mamsam, nahārū, aṭṭhī, aṭṭhimiñjā  
vakkam,**

flesh, sinews, bones, marrow, kidneys,

**hadayam, yakanam, kilomakam,  
pihakam, papphasam,**

heart, liver, diaphragm, spleen, lungs,

**Antam, antaguṇam udariyam,  
karisam, matthalungam,**

intestines, mesentery undigested food,  
excrement, brain,

**Pittam, semham, pubbo, lohitam,  
sedo, medo, assu, vasā, khelo**

bile, phlegm, pus, blood, sweat, fat,  
tears, serum, salivā,

**Singhānikā, lasikā, muttam ti.**

mucus, synovial fluid and urine.

**Seyyathā'pi bhikkhave  
ubhato mukhā mūtoli**

Monks, even as there were  
a provision bag opened at both ends

**Pūrā nānāvihitassa dhaññassa  
seyyathī'dam;**

and filled with various kinds of grains  
such as

**Sālinam, vīhīnam, muggānam,  
māsānam, tilānam, tañḍulānam,**

hill rice, paddy, green gram, small bean  
sesamum, and dehusked rice

**Tamenam cakkhumā puriso  
muñcītvā paccavekkheyā,**

and a man with healthy eyes, having  
opened the bag, were to identify the  
contents thus,

**Ime sālī, ime vīhī, ime muggā, ime  
māsā, ime tilā, ime tañḍulā'ti.**

'This is wheat (hill paddy), this is paddy,  
this is green gram, this is small bean,  
this is sesamum, this is dehusked rice'

**Evameva kho, bhikkhave bhikkhu**

Monks, even so, a monk

**Imameva kāyam uddham pādatalā  
adho kesamatthakā, taca pariyantam  
pūram nānappakārassa asucino  
paccavekkhati,**

reflects on this very body - from the  
soles of his feet up and from the crown  
of his head down, enclosed in skin and  
full of various impurities in this manner:

**Atthi imasmim kāye**

'There are in this body;

**Kesā, lomā, nakhā, dantā, taco,**

hairs of the head, hairs of the body,  
nails, teeth, skin,

**Mamsam, naharū, atthī, atthimiñjā  
vakkam,**

flesh, sinews, bones, marrow,  
kidneys,

**hadayam, yakanam, kilomakam,  
pihakam, papphāsam,**

**Antam, antagunam, udariyam  
karīsam, matthalungam,**

**Pittam, semham, pubbo, lohitam,  
sedo, medo assu, vasā, khelo,**

**Singhānikā, lasikā, muttam 'ti**

**Iti ajjhattam vā kāye  
kāyānupassi viharati**

**Bahiddhā vā kāye  
kāyānupassī viharati**

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati.**

**Samudayadhammānupassī vā  
kāyasmim viharati**

**Vayadhammānupassī vā  
kāyasmim viharati**

**Samudayavayadhammānupassī vā  
kāyasmim viharati.**

**Atthi kāyo'ti vā pana'ssa sati  
paccupatṭhitā hoti**

**Yāvadeva nāñamattāya  
patissatimattāya**

**Anissito ca viharati, na ca kiñci loke  
upādiyati.**

**Evampi, bhikkhave, bhikkhū kāye  
kāyānupassī viharati.**

heart, liver, diaphragm, spleen, lungs,

intestines, mesentery undigested food,  
excrement, brain

bile, phlegm, pus, blood, sweat, fat,  
tears, serum, saliva,

mucus, synovial fluid and urine.

Thus he lives practising, internally,  
body-contemplation in the body;

or practising externally,  
body-contemplation in the body;

or practising, internally and externally  
body-contemplation in the body;

or he lives contemplating the arising of  
phenomena in the body;

or he lives contemplating the passing  
away of phenomena in the body;

or he lives contemplating the arising and  
passing away of phenomena in the body;

or the mindfulness that 'There is only  
this the body' is now clearly established  
in him

just enough for knowledge into reality,  
(insight) and just enough for  
mindfulness

and he remains completely detached,  
clinging to nothing in the world.

Monks, thus indeed, a monk lives practis-  
ing body-contemplation in the body.



## DHĀTU MANASIKĀRA PABBAM

### REFLECTION ON PRIMARY ELEMENTS

**Puna ca param, bhikkhave, bhikkhū imameva kāyam yathāṭhitam yathā pañihitam dhātuso paccavekkhati,**

“Again monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements;

**Atthi imasmim kāye paṭhavidhātu, āpodhātu, tejodhātu, vāyodhātū’ti**

‘There are in this body, the earth element, the water element, the fire element and the wind element.

**Seyyathā’pi bhikkhave dakkho goghātako vā goghātaka’ntevāsī vā gāvīm vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa,**

Monks, even as just as a skilled butcher or a butcher’s apprentice, having slaughtered a cow, separated into portions, were to be placed at the junction of four highways.

**Evameva kho bhikkhave, bhikkhū imameva kāyam yathāṭhitam yathāpañihitam dhātuso paccavekkhati,**

Just so, Monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements:

**Atthi imasmim kāye paṭhavidhātu, āpodhātu, tejodhātu, vāyodhātū’ti,**

There are in this body, the earth element, the water element, the fire element (and) the wind element.

**Iti ajjhattam vā kāye kāyānupassī viharati**

Thus he lives practising, internally body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī viharati,**

or practising, externally, body-contemplation in the body;

**Ajjhattabahiddhā vā kāye kāyānupassī viharati,**

or practising, internally and externally body-contemplation in the body;

**Samudayadhammānupassī vā kāyasmim viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā kāyasmim viharati,**

or he lives contemplating the passing away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmiṃ viharati**

**Atthi kāyo’ti vā pana’ssa  
sati paccupatṭhitā hoti.**

**Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati  
na ca kiñci loke upādiyati.**

**Evampi, bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

or he lives contemplating the arising and passing away of phenomena in the body

or the mindfulness that ‘There is only this the body’ is now clearly established in him.

just enough for knowledge into reality and just enough for mindfulness and he remains completely detached, clinging to nothing in the world’.

Monks, thus indeed, a monk lives practising body-contemplation in the body.”

## NAVA SIVATHIKA PABBAM

### NINE CEMETERY CONTEMPLATIONS

**Puna ca param, bhikkhave, bhikkhū  
seyyathā’pi passeyya sarīram  
sivathikāya chadditam,**

**Ekā’hamataṃ vā, dvī’hamatam vā,  
tī’hamataṃ vā  
uddhumātakam vinīlakam  
vipubbakajātam;**

**So imameva kāyam upasamharati,  
ayam’pi kho kāyo**

**Evam dhammo, evam bhāvī, etam  
anatīto’ti.**

**Iti ajjhattam vā kāye  
kāyānupassī viharati,**

**Bahiddhā vā kāye kāyānupassī  
viharati,**

“Again monks, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery

dead for one day, or for two days, or for three days, swollen, ugly blue, (and) festering.

Then if he were to reflect upon this and compare it with his own body thus:

‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’

Thus he lives practising, internally, contemplation in the body;

or practising, externally, body-contemplation in the body,

<b>Ajjhattabahiddhā vā kāye kāyānupassī viharati,</b>	or practising, internally and externally body-contemplation in the body;
<b>Samudayadhammānupassī vā kāyasmim viharati,</b>	or he lives contemplating the arising of phenomena in the body
<b>Vayadhammānupassī vā kāyasmim viharati,</b>	or he lives contemplating the passing away of phenomena in the body;
<b>Samudayavayadhammānupassī vā kāyasmim viharati,</b>	or he lives contemplating the arising and passing away of phenomena in the body.
<b>Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti,</b>	or the mindfulness that ‘There is only this the body’ is now clearly established in him.
<b>Yāvadeva nāñamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,</b>	just enough for knowledge into reality and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati,** Monks, thus indeed a monk lives practising body-contemplation in the body.”

\* \* \* \* \*

**Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīram** “Again monks, even as a monk were

seeing a body (corpse), (which is)

**Sīvathikāya chaḍditam,** discarded in the cemetery

**Kākehi vā khajjamānam,** being devoured by crows,

**Gijjhehi vā khajjamānam,** being devoured by vultures,

**Kulalehi vā khajjamānam,** being devoured by hawks,

**Suvānehi vā khajjamānam,** being devoured by dogs,

**Sigālehi vā khajjamānam,** being devoured by jackals,

**Vividhehi vā pāṇakajātehi  
khajjamānam,** or being devoured by various kinds of small creatures,



**So imameva kāyam upasamharati,  
ayam'pi kho kāyo**

**Evam dhammo, evam bhāvi, etam  
anatito'ti.**

**Iti ajjhattam vā kāye kāyānupassī  
viharati,**

**Bahiddhā vā kāye kāyānupassī  
viharati,**

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

**Samudayadhammānupassī vā  
kāyasmim viharati,**

**Vayadhammānupassī vā kāyasmim  
viharati,**

**Samudayavayadhammānupassī vā  
kāyasmim viharati.**

**Atthi kāyo'ti vā pan'assa  
sati paccupatthitā hoti,**

**Yāvadeva nāñamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati**

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

**Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīram**

**Sīvathikāya chadditam,**

Then if he were to reflect upon this and compare it with his own body thus:

'This body of mine indeed is of the same nature, it will become as such not being able to transcend this condition.'

Thus he lives practising, internally, body-contemplation in the body;

or practising, externally, body-contemplation in the body;

or practising, internally and externally, body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body;

or he lives contemplating the passing away of phenomena in the body;

or he lives contemplating the arising and passing away of phenomena in the body.

Or the mindfulness that 'There is only this the body' is now clearly established in him

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

Monks, thus indeed, a monk lives practising body-contemplation in the body."



"Again monks, even as a monk were seeing a body (corpse), (which is)

discarded in the cemetery,

**Aṭṭhisankhalikam**

**Samam̄salohitam  
nahārusambandham**

**So imameva kāyam upasam̄harati,  
ayam'pi kho kāyo**

**Evam dhammo, evam bhāvi, etam  
anatīto'ti.**

**Iti ajjhattam vā kāye kāyānupassī  
viharati,**

**Bahiddhā vā kāye kāyānupassī  
viharati,**

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

**Samudayadhammānupassī vā  
kāyasmim viharati,**

**Vayadhammānupassī vā  
kāyasmim viharati**

**Samudayavayadammānupassī vā  
kāyasmim viharati.**

**Atthi kāyo'ti vā pan'assa  
sati paccupatṭhitā hoti,**

**Yāvadeva nāñamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loka upādiyati.**

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

reduced to a skeleton,

held together by the sinews with some flesh and blood adhering to it;

then if he were to reflect upon this and compare it with his own body thus:-

'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'

Thus he lives practising, internally body-contemplation in the body;

or practising, externally, body-contemplation in the body;

or practising, internally and externally, body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body;

or he lives contemplating the passing away of phenomena in the body;

or he lives contemplating the arising and passing away of phenomena in the body.

Or the mindfulness that 'There is only this the body' is now clearly established in him,

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world'.

Monks, thus indeed, a monk lives practising body-contemplation in the body."



**Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīram**

“Monks, again, even as a monk were seeing a body (corpse), (which is)

**Sīvathikāya chaḍḍitam,**

discarded in the cemetery,

**Atṭhisankhalikam  
nimmamsalohitamakkhittam  
nahāru sambandham**

reduced to a skeleton  
blood smeared but fleshless  
held together by the tendons;

**So imameva kāyam upasamharati,  
ayam'pi kho kāyo**

Then if he were to reflect upon this and compare it with his own body thus:-

**Evam dhammo, evam bhāvi, etam  
anatito'ti**

‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’

**Iti ajjhattam vā kāye  
kāyānupassī viharati**

Thus he lives practising, internally, body-contemplation in the body;

**Bahiddhā vā kāye  
kāyānupassī viharati**

or practising, externally, body-contemplation in the body

**Ajjhattabahiddhā vā  
kāye kāyānupassī viharati,**

or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmiṃ viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā  
kāyasmiṃ viharati,**

or he lives contemplating the passing away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmiṃ viharati,**

or he lives contemplating the arising and passing away of phenomena in the body.”

**Atthi kāyo'ti vā pan'assa  
sati paccupatṭhitā hoti**

Or the mindfulness that ‘There is only this the body.’ is now clearly established in him

**Yāvadeva nāñamattāya  
patissatimattāya, anissito ca viharati,  
na ca kiñci loka upādiyati.**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati**

Monks, thus indeed, a monk lives practising body-contemplation in the body.”

\* \* \* \* \*

**Puna ca param, bhikkhave, bhikkhū  
seyyathā’pi passeyya sariṇam**

“Monks, again, even as a monk were seeing a body (corpse) (which is )

**Sīvathikāya chaḍditam,**

discarded in the cemetery,

**Atṭhisankhalikam,  
apagatamam̄salohitam, nahāru  
sambandham,**

reduced to a skeleton, completely void of flesh and blood, held together by the tendons;

**So imameva kāyam upasam̄harati,  
ayam’pi kho kāyo**

Then if he were to reflect upon this and compare it with his own body thus:-

**Evam dhammo, evam bhāvi, etam  
anatīto’ti**

‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’

**Iti ajjhattam vā kāye  
kāyānupassī viharati,**

Thus he lives practising, internally, body-contemplation in the body;

**Bahiddhā vā kāye  
kāyānupassī viharati**

or practising, externally, body-contemplation in the body;

**Ajjhatabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally, body-contemplation in the body.

**Samudayadhammānupassī vā  
kāyasmim viharati,**

Or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the passing away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising and passing away of phenomena in the body;

**Atthi kāyo’ti vā panassa  
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only this the body’ is now clearly established in him

**Yāvadeva nāñamattāya  
patissatimattāya, anissito ca viharati,  
na ca kiñci loke upādiyatī.**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evampi kho bhikkhave bhikkhu  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practicing body-contemplation in the body.”

\* \* \* \* \*

**Puna ca param, bhikkhave, bhikkhū  
seyyathāpi passeyya sarīram**

“Monks, again, even as a monk were seeing a body (corpse ) (which is )

**Sivathikāya chadditam**

discarded in the cemetery,

**Attikāni apagata nahāru  
sambandhāni**

reduced to loose bones without tendons held together

**Disāvidisāsu-vikkhittāni,**

scattered in all directions

**Aññena hatthaṭṭhikam, aññena  
pādaṭṭhikam,**

here bones of the hand, here bones of the foot,

**Aññena jaṅghaṭṭhikam, aññena  
ūraṭṭhikam,**

here bones of the shin, here bones of the thigh,

**Aññena katiṭṭhikam, aññena  
piṭṭhikantakaṭṭhikam,**

here bones of the pelvis (hips), here bones of the spine,

**Aññena phāsukatṭhikam, aññena  
uraṭṭhikam,**

here bones of the rib, here bones of the chest,

**Aññena bāhuṭṭhikam, aññena  
amsaṭṭhikam,**

here bones of the arm, here bones of the shoulder,

**Aññena gīvaṭṭhikam, aññena  
hanuṭṭhikam,**

here bones of the neck, here bones of the chin,

**Aññena dantaṭṭhikam, aññena  
sīsakatāham.**

here bones of the teeth, here bones of the skull.

**So imameva kāyam upasamharati,  
ayam'pi kho kāyo**

Then if he were to reflect upon this and compare it with his own body thus:

**Evam dhammo, evam bhāvi, etam  
anatīto’ti**

‘This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.’

**Iti ajjhattam vā kāye kāyānupassī  
viharati,**

Thus he lives practising, internally, body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī  
viharati,**

or practising, externally, body contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally, body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmin viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā  
kāyasmin viharati,**

or he lives contemplating the passing away of phenomena in the body.

**Samudayavayadhammānupassī vā  
kāyasmin viharati.**

or he lives contemplating the arising and passing away of phenomena in the body;

**Atthi kāyo’ti vā pan’assa  
sati paccupaṭṭhitā hoti.**

or the mindfulness that ‘There is only this the body’ is now clearly established in him

**Yāvadeva nāñamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyatī.**

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practising body-contemplation in the body.”



**Puna ca param, bhikkhave, bhikkhū  
seyyathāpi passeyya sarīram**

“Monks, again, even as a monk were seeing a body (corpse), (which is)

**Sivathikāya chadditam,**

discarded in the cemetery,

**Aṭṭhikāni, setāni  
saṅkhavaṇṇū’panibhāni,**

reduced to loose bones bleached to the colour of shell-white

**So imameva kāyam upasamharati,  
ayam'pi kho kāyo**

**Evam dhammo, evam bhāvi, etam  
anatito'ti**

**Iti ajjhattam vā kāye  
kāyānupassī viharati,**

**Bahiddhā vā kāye  
kāyānupassī viharati,**

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

**Samudayadhammānupassī vā  
kāyasmim viharati**

**Vayadhammānupassī vā  
kāyasmim viharati,**

**Samudayavayadhammānupassī vā  
kāyasmim viharati,**

**Atthi kāyo'ti vā pan'assa  
sati paccupatthitā hoti,**

**Yāvadeva nānamattāya,  
patissatimattāya  
anissito ca viharati, na ca kiñci loke  
upādiyatī,**

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati,**

**Puna ca param, bhikkhave, bhikkhū  
seyyathāpi passeyya sarīram**

**Sīvathikāya chaḍḍitam**

Then if he were to reflect upon this and compare it with his own body thus:-

'This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.'

Thus he lives practising, internally, body-contemplation in the body;

or practising, externally, body-contemplation in the body;

or practising, internally and externally, body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body;

or he lives contemplating the passing away of phenomena in the body;

or he lives contemplating the arising and passing away of phenomena in the body;

or the mindfulness that 'There is only this the body' is now clearly established in him

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

Monks, thus indeed, a monk lives practising body-contemplation in the body

\* \* \* \* \*

"Monks, again, even as a monk were seeing a body (corpse) (which is)

discarded in the cremation ground,

**Aṭṭhikāni, puñjakitāni,  
terovassikāni**

**So imameva kāyam upasamharati,  
ayam'pi kho kāyo**

**Evam dhammo, evam bhāvi, etam  
anatīto'ti**

**Iti ajjhattam vā kāye  
kāyānupassī viharati,**

**Bahiddhā vā kāye  
kāyānupassī viharati,**

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

**Samudayadhammānupassī vā  
kāyasmiṁ viharati,**

**Vayadhammānupassī vā  
kāyasmiṁ viharati,**

**Samudayavayadhammānupassī vā  
kāyasmiṁ viharati,**

**Atthi kāyo ti vā pan'assa  
sati paccupaṭṭhitā hoti,**

**Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati.**

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati**

reduced to bones , lying in scattered heaps, over a year old

Then if he were to reflect upon this and compare it with his own body thus:-

'This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.'

Thus he lives practising, internally, body-contemplation in the body;

or practising, externally, body-contemplation in the body;

or practising, internally and externally, body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body;

or he lives contemplating the passing away of phenomena in the body;

or he lives contemplating the arising and passing away of phenomena in the body;

or the mindfulness that 'There is only this the body' is now clearly established in him

just enough for knowledge (into reality) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Monks, thus indeed, a monk lives practising body-contemplation in the body."



**Puna ca param bhikkhave bhikkhū  
seyyathāpi passeyya sarīram**

**Sīvathikāya chadditam**

**Atṭhikānī, pūtīni cuṇṇakajātāni**

**So imameva kāyam upasamharati,  
ayam'pi kho kāyo**

**Evam dhammo, evam bhāvi, etam  
anatīto'ti**

**Iti ajjahattam vā kāye  
kāyānupassī viharati,**

**Bahiddhā vā kāye  
kāyānupassī viharati,**

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

**Samudayadhammānupassī vā  
kāyasmīm viharati**

**Vayadhammānupassī vā  
kāyasmīm viharati,**

**Samudayavayadhammānupassī vā  
kāyasmīm viharati,**

**Atthi kāyo'ti vā pan'assa  
sati paccupaṭṭhitā hoti,**

**Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loka upādiyati.**

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassi viharati.**

“Monks, again, even as a monk were seeing a body (corpse), (which is )

discarded in the cemetery,

reduced to rotted bones, crumbling into powder,

Then if he were to reflect upon this and compare it with his own body thus:-

‘This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.’

Thus he lives practising, internally, body-contemplation in the body;

or practising, externally, body-contemplation in the body;

or practising, internally and externally, body-contemplation in the body;

or he lives contemplating the arising of phenomena in the body;

or he lives contemplating the passing away of phenomena in the body;

or he lives contemplating the arising and passing away of phenomena in the body;

or the mindfulness that ‘There is only this the body’ is now clearly established in him

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.’

Monks, thus indeed, a monk lives practising body-contemplation in the body.”

## VEDANĀNUPASSANĀ

### CONTEMPLATION ON FEELING

**Kathañca, bhikkhave, bhikkhū  
vedanāsu vedanānupassī viharati?**

“And Monks, how does a monk live practising feeling-contemplation in feelings?

**Idha, bhikkhave bhikkhū**

Monks, herein, a monk

**Sukham vedanam<sup>44</sup> vediyamāno,  
sukham vedanam vediyāmī’ti  
pajānāti.**

when experiencing a pleasant feeling, knows, ‘I am experiencing a pleasant feeling’

**Dukkham vedanam vediyamāno,  
dukkham vedanam vediyāmī’ti  
pajānāti.**

or when experiencing a painful feeling, knows ‘I am experiencing a painful feeling’;

**Adukkhamasukham vedanam  
vediyamāno, adukkhamasukham  
vedanam vediyāmī’ti pajānāti.**

or when experiencing a neutral feeling, knows, ‘I am experiencing a neutral feeling.’

**Sāmisam vā sukham vedanam  
vediyamāno, sāmisam  
sukham vedanam vediyāmī’ti  
pajānāti.**

or when experiencing a pleasant feeling, connected with sensual things he knows, ‘I am experiencing a pleasant feeling connected with sensual things’;

**Nirāmisam vā sukham vedanam  
vediyamāno, nirāmisam  
sukham vedanam vediyāmī’ti  
pajānāti.**

or when experiencing a pleasant feeling connected with spiritual things he knows, ‘I am experiencing a pleasant feeling connected with spiritual things’;

**Sāmisam vā dukkham vedanam  
vediyamāno, sāmisam  
dukkham vedanam vediyāmī’ti  
pajānāti,**

or when experiencing a painful feeling connected with sensual things he knows, ‘I am experiencing a painful feeling connected with sensual things’;

**Nirāmisam vā dukkham vedanam  
vediyamāno, nirāmisam  
dukkham vedanam  
vediyāmī’ti pajānāti;**

or when experiencing a painful feeling, connected with spiritual things he knows, ‘I am experiencing a painful feeling connected with spiritual things’;

Sāmisam vā adukkhamasukham  
vedanam vediyamāno, sāmisam  
adukkhamasukham, vedanam  
vediyāmī'ti pajānāti;

Nirāmisam vā adukkhamasukham  
vedanam vediyamāno, nirāmisam  
adukkhamasukkham vedanam  
vediyāmī'ti pajānāti;

Iti ajjhattam vā vedanāsu  
vedanānupassī viharati,

Bahiddhā vā vedanāsu  
vedanānupassī viharati,

Ajhhattabahiddhā vā vedanāsu  
vedanānupassī viharati,

Samudayadhammānupassī vā  
vedanāsu viharati,

Vayadhammanupassī vā  
vedanāsu viharati,

Samudayavayadhammānupassī vā  
vedanāsu viharati,

Atthi vedanā'ti vā pan'assa  
sati paccupatthitā hoti

Yāvadeva nāñamattāya  
patissatimattāya anissito ca  
viharati, na ca kiñci  
loke upādiyati,

Evaṁ kho bhikkhave bhikkhū  
vedanāsu vedanānupassī viharati.

or when experiencing a neutral feeling,  
connected with sensual things he knows,  
'I am experiencing a neutral feeling  
connected with sensual things';

or when experiencing a neutral feeling  
connected with spiritual things he  
knows, 'I am experiencing a neutral  
feeling connected with spiritual things';

Thus he lives practising, internally,  
feeling-contemplation in feelings;

or practising, externally,  
feeling-contemplation in feelings;

or practising, internally and externally  
feeling-contemplation in feelings;

or he lives contemplating the arising of  
phenomena in the feelings;

or he lives contemplating the passing  
away of phenomena in the feelings;

or he lives contemplating the arising and  
passing away of phenomena in the  
feelings;

or the mindfulness that 'There is only this  
the feeling' is now clearly established in  
him

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world.

Monks, thus indeed, a monk lives practis-  
ing feeling-contemplation in the feelings."



## CITTĀNUPASSANĀ

### CONTEMPLATION ON MIND

**Kathañca bhikkhave, bhikkhū  
citte cittānupassī viharati?**

“And monks, how does a monk live practising mind-contemplation in the mind?.

**Idha bhikkhave, bhikkhū**

Monks, herein, a monk

**Sarāgam vā cittam, sarāgam cittañ’ti  
pajānāti, vitarāgam vā cittam,  
vitarāgam cittañ’ti pajānāti,**

knows the lust-affected mind, as lust-affected; or he knows the lust-free mind, as lust free;

**Sadosam vā cittam, sadosam cittañ’ti  
pajānāti, vītadosam vā cittam,  
vītadosam cittañ’ti pajānāti,**

or he knows the hate-affected mind, as hate-affected; or he knows the hate-free mind, as hate-free;

**Samoham vā cittam, samoham  
cittañ’ti pajānāti, vītamoham vā  
cittam, vītamoham cittañ’ti pajānāti,**

or he knows the delusion-affected mind as delusion-affected. He knows the delusion-free mind, as delusion-free;

**Saṅkhittam vā cittam sankhittam  
cittañ’ti pajānāti, vikkhittam vā  
cittam, vikkhittam cittañ’ti pajānāti,**

or he knows the contracted state of mind, as contracted; or he knows the distracted state of mind as distracted;

**Mahaggatam vā cittam mahaggatam  
cittañ’ti pajānāti, amahaggatam vā  
cittam amahaggatam cittañ’ti  
pajānāti,**

or he knows the developed state of mind as developed; or he knows the undeveloped state of mind, as undeveloped;

**Sauvaram vā cittam, sauvaram  
cittañ’ti pajānāti, anuttaram vā  
cittam anuttaram  
cittañ’ti pajānāti,**

or he knows the surpassable state of mind, as surpassable; or he knows the unsurpassable state of mind, as unsurpassable;

**Samāhitam vā cittam samāhitam  
cittañ’ti pajānāti, asamāhitam vā  
cittam asamāhitam  
cittañ’ti pajānāti,**

or he knows the concentrated state of mind, as concentrated; or he knows the unconcentrated state of mind, as unconcentrated;

**Vimuttam vā cittam vimuttam  
cittan'ti pajānāti, avimuttam vā  
cittam, avimuttam cittan'ti pajānāti,**

or he knows the free mind, as freed; or  
he knows the unfreed mind, as unfreed.

**Iti ajjhattam vā citte  
cittānupassī viharati,**

Thus he lives practising, internally,  
mind-contemplation in the mind;

**Bahiddhā vā citte  
cittānupassī viharati,**

or practising, externally,  
mind-contemplation in the mind;

**Ajhhattabahiddhā vā citte  
cittānupassī viharati,**

or practising, internally and externally,  
mind-contemplation in the mind;

**Samudayadhammānupassī vā  
cittasmim viharati,**

or he lives contemplating the  
arising of phenomena in the mind;

**Vayadhammānupassī vā  
cittasmim viharati,**

or he lives contemplating the passing  
away of phenomena in the mind;

**Samudayavayadhammānupassī vā  
cittasmim viharati.**

or he lives contemplating the arising and  
passing away of phenomena in the mind.

**Atthi cittan'ti vā pan'assa  
sati paccupatthitā hoti,**

or the mindfulness that ‘There is only  
this the mind’ is now clearly established  
in him;

**Yāvadeva nānamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati,**

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world’.

**Evam kho bhikkhave bhikkhū  
citte cittānupassī viharati.**

Monks, thus indeed, a monk lives practis-  
ing mind-contemplation in the mind.”



## DHAMMĀNUPASSANĀ

### CONTEMPLATION ON MIND-OBJECTS NĪVARAÑA PABBAM - FIVE MENTAL HINDRANCES

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati

Idha, bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati, pañcasu nīvaraṇesu?

Idha bhikkhave bhikkhū

Santam vā ajjhattam kāmacchandam<sup>45</sup> atthi me ajjhattam kāmacchando’ti pajānāti, asantam vā ajjhattam kāmacchandam natthi me ajjhattam kāmacchando’ti pajānāti,

Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānam hoti, tañca pajānāti,

Yathā ca pahīnassa kāmacchandassa, āyatim anuppādo hoti, tañca pajānāti,

Santam vā ajjhattam vyāpādam,<sup>46</sup> atthi me ajjhattam vyāpādo’ti pajānāti, asantam vā ajjhattam

“And Monks, how does a monk live practising mental-object-contemplation in the mental-objects?

Monks, herein, a monk lives practising mental-object contemplation in mental-objects of the five mental hindrances.

And Monks, how does a monk live practising mental-object contemplation in mental-objects of the five mental hindrances?

Monks, herein, a monk

when sensual desire is present within, the monk knows, ‘There is sensual desire in me’ or when sensual desire is absent within, he knows, ‘There is no sensual desire in me’;

he knows how the arising of a non-arisen sensual desire comes to be; he knows how the discarding of an already arisen sensual desire comes to be;

and he knows how the non-arising in the future of a discarded sensual desire comes to be;

When ill-will is present within, the monk knows, ‘There is ill-will in me’, or when ill-will is absent

**vyāpādam natthi me ajjhattam  
vyāpādo’ti pajānāti,**

**Yathā ca anuppannassa vyāpādassa  
uppādo hoti, tañca pajānāti,  
yathā ca uppannassa vyāpādassa  
pahānam hoti, tañca pajānāti,**

**Yathā ca pahīnassa vyāpādassa  
āyatim anuppādo hoti,  
tañca pajānāti,**

**Santam vā ajjhattam thīnamiddham,<sup>47</sup>  
atthi me ajjhattam thīnamiddhan’ti  
pajānāti, asantam vā ajjhattam  
thīnamiddham, natthi me ajjhattam  
thīnamiddhan’ti pajānāti,**

**Yathā ca anuppannassa  
thīnamiddhassa uppādo hoti, tañca  
pajānāti, yathā ca uppannassa  
thīnamiddhassa pahānam hoti, tañca  
pajānāti,**

**Yathā ca pahīnassa thīnamiddhassa  
āyatim anuppādo hoti,  
tañca pajānāti,**

**Santam vā ajjhattam uddhacca  
kukkuccam,<sup>48</sup> atthi me ajjhattam  
uddhaccakukkuccan’ti pajānāti,**

**Asantam vā ajjhattam uddhacca-  
kukkuccam, natthi me ajjhattam  
uddhacca-kukkuccan’ti pajānāti,**

**Yathā ca anuppannassa uddhacca  
kukkuccassa uppādo hoti,  
tañca pajānāti,**

**Yathā ca uppannassa uddhacca  
kukkuccassa pahānam hoti,  
tañca pajānāti,**

within, he knows, ‘There is no ill-will in me’,

he knows how the arising of a non-arisen ill-will comes to be; he knows how the discarding of an already arisen ill-will comes to be;

and he knows how the non-arising in the future of a discarded ill-will comes to be;

When sloth and torpor are present within, the monk knows, ‘There is sloth and torpor in me’, or when sloth and torpor are absent within, he knows, ‘There is no sloth and torpor in me’;

he knows how the arising of a non-arisen sloth and torpor comes to be; he knows how the discarding of an already arisen sloth and torpor comes to be;

and he knows how the non-arising in the future of the discarded sloth and torpor comes to be.

When restlessness and worry are present within, the monk knows, ‘There is restlessness and worry in me’;

or when restlessness and worry are absent, he knows, ‘There is no restlessness and worry in me’;

he knows how the arising of a non-risen restlessness and worry comes to be;

he knows how the discarding of an already arisen restlessness and worry comes to be;

**Yathā ca pahīnassa uddhacca-kukkuccassa āyatim anuppādo hoti tañca pajānāti,**

**Santam vā ajjhattam vicikiccham,<sup>49</sup> atthi me ajjhattam vicikicchā'ti pajānāti, asantam vā ajjhattam vicikiccham, natthi me ajjhattam vicikicchā'ti pajānati,**

**Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti, yathā ca uppannāya vicikicchāya pahānam hoti, tañca pajānāti,**

**Yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañca pajānāti,**

**Iti ajjhattam vā dhammesu dhammānupassī viharati,**

**Bahiddhā vā dhammesu dhammānupassī viharati,**

**Ajjhattabahiddhā vā dhammesu dhammānupassī viharati,**

**Samudayadhammānupassī vā dhammesu viharati,**

**Vayadhammānupassī vā dhammesu viharati,**

**Samudayavayadhammānupassī vā dhammesu viharati, atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti,**

**Yāvadeva nāṇamattāya patissatimattāya anissito ca viharati,**

and he knows how the non-arising in the future of the discarded restlessness and worry comes to be.

When doubt is present within, the monk knows, ‘There is doubt in me’, or when doubt is absent within, he knows, ‘There is no doubt in me’,

he knows how the arising of a non-arisen doubt comes to be; he knows how the discarding of an already arisen doubt comes to be;

and he knows how the non-arising in the future of the discarded doubt comes to be.

Thus he lives practising, internally, mental-object contemplation in mental-objects;

or practising, externally, mental-object contemplation in mental-objects; or practising,

internally and externally, mental-object contemplation in mental-objects;

or he lives contemplating the arising of phenomena in the mental-objects;

or he lives contemplating the passing away of phenomena in the mental-objects;

or he lives contemplating the arising and passing away of phenomena in the mental- objects; or the mindfulness that ‘There is only this the mental-object’ is now clearly established in him,

just enough for knowledge (into reality) and just enough for mindfulness, and he

**na ca kiñci loke upādiyati,**

remains completely detached, clinging to nothing in the world’.

**Evampi kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.**

Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances.”

### PAÑCŪPĀDĀNAKKHANDHA PABBAM

### THE FIVE AGGREGATES OF CLINGING

**Puna ca param, bhikkhave, bhikkhū dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu,**

“Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the five aggregates of clinging.

**Kathañca bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?**

And, how does a monk live practising mental-objects contemplation of the five aggregates of clinging?

**Idha, bhikkhave, bhikkhū iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo**

Monks, herein, a monk reflects:  
‘Thus is corporeality (material form),  
thus is the arising of corporeality (and)  
thus the passing away of corporeality’;

**Iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo**

he reflects: ‘Thus is feeling,  
thus is the arising of feeling  
(and) thus the passing away of feeling’

**Iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo**

he reflects: ‘Thus is perception,  
thus is the arising of perception and thus  
the passing away of perception’

**Iti saṅkhārā iti saṅkhārānam samudayo, iti saṅkhārānam atthaṅgamo**

he reflects: ‘Thus are mental formations,  
thus are the arising of mental formations,  
and thus is passing away of mental formations’

**Iti viññāṇam, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo,**

he reflects: Thus is consciousness, thus  
is the arising of consciousness and thus  
the passing away of consciousness’.

**Iti ajjhattam vā dhammesu  
dhammānupassī viharati,**

Thus he lives practising, internally,  
mental-object-contemplation in mental-  
objects;

**Bahiddhā vā dhammesu  
dhammānupassī viharati**

or practising, externally, mental-objects  
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,**

or practising, internally and externally,  
mental-objects contemplation in  
mental-objects;

**Samudayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising of  
phenomena in the mental-objects;

**Vayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the passing  
away of phenomena in the mental objects;

**Samudayavayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising  
and passing away of phenomena in the  
mental-objects;

**Atthi dhammā'ti vā pan'assa  
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only  
this the mental-objects is now clearly  
established in him

**Yāvadeva nāñamattāya  
patissatimattāya  
anissito ca viharati,  
na ca kiñci loke upādiyati,**

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world.

**Evam'pi kho bhikkhave,  
bhikkhū dhammesu  
dhammānupassī viharati  
pañcasupādānakkhandhesu.**

Monks, thus, indeed, a monk lives  
practising mental-object-contemplation  
in mental-objects of the five aggregates  
of clinging.



CHA AJJHATTIKA BAHIDDHĀYATANA PABBAM

THE SIX INTERNAL AND EXTERNAL SENSE BASES

**Puna ca param, bhikkhave, bhikkhū dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu,**

**Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu?**

**Idha, bhikkhave, bhikkhū cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayam paṭicca uppajjati saññojanam, tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa saññojanassa pahānam hoti, tañca pajānāti,**

**Yathā ca pahinasssa saññojanassa āyatim anuppādo hoti tañca pajānāti,**

**Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayam paṭicca uppajjati saññojanam, tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa saññojanassa pahānam hoti, tañca pajānāti,**

“Monks, again, a monk lives practising mental-object contemplation in mental-objects of the six internal and the six external sense bases.

And how does a monk live practising mental-object contemplation in mental-objects of the six internal and the six external sense bases?

Monks, herein a monk knows the eye; he knows the visible forms; and he knows the fetter that arises based upon the interaction of both (eye and forms);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

and he knows how the non-arising in the future of the discarded fetter comes to be.

He knows the ear; he knows the sounds; and he knows the fetter that arises based upon the interaction of both (ear and sounds);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti  
tañca pajānāti,**

**Ghānañca pajānāti, gandhe ca  
pajānāti, yañca tadubhayam paṭicca  
uppajjati saññojanam tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa  
uppādo hoti tañca pajānāti,**

**Yathā ca uppannassa saññojanassa  
pahānam hoti tañca pajānāti,**

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti tañca  
pajānāti,**

**Jivhañca pajānāti, rase ca pajānāti,  
yañca tadubhayam paṭicca uppajjati,  
saññojanam tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa  
uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti,  
tañca pajānāti,**

**Kāyañca pajānāti, phoṭṭhabbe ca  
pajānāti, yañca tadubhayam paṭicca  
uppajjati saññojanam tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa  
uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

and he knows how the non-arising in the future of the discarded fetter comes to be.

He knows the nose; he knows the smells; and he knows the fetter that arises based upon the interaction of both (nose and smells);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

and he knows how the non-arising in the future of the discarded fetter comes to be,

He knows the tongue; he knows the tastes; and he knows the fetter that arises based upon the interaction of both (tongue and tastes);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

and he knows how the non-arising in the future of the discarded fetter comes to be.

He knows the body; he knows the touches (tactual impressions); and he knows the fetter that arises based upon the interaction of both (body and touches)

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti, tañca  
pajānāti,**

**Manañca pajānāti, dhamme ca  
pajānāti; yañca tadubhayam paṭicca  
uppajjati saññojanam tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa  
uppādo hoti tañca pajānāti,**

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti, tañca  
pajānāti,**

**Iti ajjhattam vā dhammesu  
dhammānupassī viharati,**

**Bahiddhā vā dhammesu  
dhammānupassī viharati,**

**Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,**

**Samudayadhammānupassī vā  
dhammesu viharati,**

**Vayadhammānupassī vā  
dhammesu viharati,**

**Samudayavayadhammānupassī vā  
dhammesu viharati,**

**Atthi dhammāti vā pan'assa  
sati paccupatṭhitā  
hoti,**

and he knows how the non-arising in the future of the discarded fetter comes to be.

He knows the mind; he knows the mental-objects and he knows the fetter that arises based upon the interaction of both (mind and mental- objects);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

and he knows how the non-arising in the future of the discarded fetter comes to be.

Thus, he lives practising, internally, mental-object contemplation in mental objects;

or practising, externally, mental objects contemplation in mental objects;

or practising, internally and externally, mental-object contemplation in mental objects;

or he lives contemplating the arising of phenomena in the mental objects;

or he lives contemplating the passing away of phenomena in the mental-objects;

or he lives contemplating the arising and passing away of phenomena in the mental-objects

Or the mindfulness that ‘There is only this the mental object’ is now clearly established in him

**Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati,**

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.

**Evam'pi kho bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati,  
chasu ajjhattikabāhiresu  
āyatanesu.**

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental objects of the six internal and the six external sense bases".

### SATTA BOJJHĀNGA PABBAM

#### THE SEVEN ENLIGHTENMENT FACTORS

**Puna ca param bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati  
sattasu bojjhangesu.**

"Monks, again, a monk lives practising mental-object contemplation on the mental-objects of the seven Enlightenment Factors.

**Kathañca bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati sattasu bojjhangesu?**

And how does a monk live practising mental-object contemplation in the mental-objects of the seven Enlightenment Factors?

**Idha, bhikkhave, bhikkhū  
santam vā ajjhattam  
satisambojjhangam<sup>50</sup> atthi me  
ajjhattam satisambojjhangō'ti  
pajānāti,**

Monks, herein,  
When the Enlightenment Factor of Mindfulness is present within, the monk knows 'There is the Enlightenment Factor of Mindfulness in me';

**Asantam vā ajjhattam  
satisambojjhangam  
natthi me ajjhattam  
satisambojjhangō'ti pajānāti,**

or when the Enlightenment Factor of Mindfulness is absent within, he knows, 'There is no Enlightenment Factor of Mindfulness in me';

**Yathā ca anuppannassa  
satisambojjhangassa uppādo  
hoti tañca pajānāti,  
yathā ca uppannassa  
satisambojjhangassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,**

he knows how the arising of the non arisen Enlightenment Factor of Mindfulness comes to be; he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Mindfulness comes to be.

**Santam vā ajjhattam  
dhammavicasambojjhangam<sup>51</sup>  
atti me ajjhattam dhammavica-  
sambojjhangō’ti pajānāti,**

**Asantam vā ajjhattam  
dhammavicasambojjhangam  
natthi me ajjhattam dhammavica-  
yasambojjhangō’ti pajānāti**

**Yathā ca anuppannassa  
dhammavicasambojjhangassa  
uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa dhamma-  
vicayasambojjhangassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

**Santam vā ajjhattam  
viriyasambojjhangam<sup>52</sup>  
atti me ajjhattam  
viriyasambojjhangō’ti pajānāti,**

**Asantam vā ajjhattam  
viriyasambojjhangam  
natthi me ajjhattam  
viriyasambojjhangō’ti pajānāti,**

**Yathā ca anuppannassa  
viriyasambojjhangassa uppādo hoti  
tañca pajānāti,**

**Yathā ca uppannassa  
viriyasambojjhangassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,**

**Santam vā ajjhattam  
pītisambojjhangam<sup>53</sup>  
atti me ajjhattam  
pītisambojjhangō’ti pajānāti,**

‘When the Enlightenment Factor of Investigation of Reality is present within, the monk knows ‘There is the Enlightenment Factor of Investigation of Reality in me’;

or when the Enlightenment Factor of Investigation of Reality is absent within, he knows, ‘There is no Enlightenment Factor of Investigation of Reality in me’

he knows how the arising of the non-arisen Enlightenment Factor of Investigation of Reality comes to be;

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Investigation of Reality comes to be.

‘When the Enlightenment Factor of Self-Effort is present within, the monk knows, ‘There is the Enlightenment Factor of Self-Effort in me’;

or when the Enlightenment Factor of Self-Effort is absent within, he knows, ‘There is no Enlightenment Factor of Self-Effort in me’;

he knows how the arising of the non-arisen Enlightenment Factor of Self-Effort comes to be;

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Self-Effort comes to be.

‘When the Enlightenment Factor of Rapture is present within, the monk knows, ‘There is the Enlightenment Factor of Rapture in me’;

**Asantam vā ajjhattam  
pītisambojjhangam,  
natthi me ajjhattam  
pītisambojjhangō'ti pajānāti;**

**Yathā ca anuppannassa  
pītisambojjhangassa uppādo hoti  
tañca pajānāti,**

**Yathā ca uppannassa  
pītisambojjhangassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,**

**Santam vā ajjhattam  
passaddhisambojjhangam<sup>54</sup>  
atthi me ajjhattam passaddhi-  
sambojjhangō'ti pajānāti,**

**Asantam vā ajjhattam  
passaddhisambojjhangam  
natthi me ajjhattam passaddhi-  
sambojjhangō'ti pajānāti,**

**Yathā ca anuppannassa passaddhi-  
sambojjhangassa uppādo hoti  
tañca pajānāti,**

**Yathā ca uppannassa passaddhi  
sambojjhangassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,**

**Santam vā ajjhattam  
samādhisambojjhangam<sup>55</sup>  
atthi me ajjhattam samādhi-  
sambojjhangō'ti pajānāti,**

**Asantam vā ajjhattam  
samādhisambojjhangam,  
natthi me ajjhattam samādhi  
sambojjhangō'ti  
pajānāti,**

or when the Enlightenment Factor of Rapture is absent within, he knows, ‘There is no Enlightenment Factor of Rapture in me’;

he knows how the arising of the non-arisen Enlightenment Factor of Rapture comes to be;

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Rapture comes to be.

‘When the Enlightenment Factor of Tranquility is present within, the monk knows, ‘There is the Enlightenment Factor of Tranquility in me’;

or when the Enlightenment Factor of Tranquility is absent within, he knows, ‘There is no Enlightenment Factor of Tranquility in me’;

he knows how the arising of the non-arisen Enlightenment Factor of Tranquility comes to be;

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Tranquility comes to be.

‘When the Enlightenment Factor of Meditative Concentration is present within the monk knows, ‘There is the Enlightenment Factor of Meditative Concentration in me’;

or when the Enlightenment Factor of Meditative Concentration is absent within, he knows, ‘There is no Enlightenment Factor of Meditative Concentration in me’;

**Yathā ca anuppannassa  
samādhisambojjhangassa uppādo  
hoti tañca pajānāti,**

**Yathā ca uppannassa  
samādhisambojjhangassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

**Santam vā ajjhattam  
upekkhāsambojjhangam<sup>56</sup>  
atthi me ajjhattam upekkhā-  
sambojjhaṅgo’ti pajānāti,**

**Asantam vā ajjhattam  
upekkhāsambojjhangam  
natthi me ajjhattam upekkhā-  
sambojjhaṅgo’ti pajānāti,**

**Yathā ca anuppannassa upekkhā-  
sambojjhaṅgassa uppādo hoti  
tañca pajānāti,**

**Yathā ca uppannassa upekkhā-  
sambojjhaṅgassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,**

**Iti ajjhattam vā dhammesu  
dhammānupassī viharati,**

**Bahiddhā vā dhammesu  
dhammānupassī viharati,**

**Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,**

**Samudayadhammānupassī vā  
dhammesu viharati,**

**Vayadhammānupassī vā  
dhammesu viharati,**

he knows how the arising of the non-arisen Enlightenment Factor of Meditative Concentration comes to be;

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Meditative Concentration comes to be.

‘When the Enlightenment Factor of Equanimity is present within, the monk knows, ‘There is the Enlightenment Factor of Equanimity in me’;

or when the Enlightenment Factor of Equanimity is absent within, he knows, ‘There is no Enlightenment Factor of Equanimity in me’;

he knows how the arising of the non-arisen Enlightenment Factor of Equanimity comes to be;

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Equanimity comes to be.

‘Thus he lives practising, internally, mental-object contemplation in mental-objects;

or practising, externally mental-object contemplation in mental-objects;

or practising, internally and externally, mental-object contemplation in mental-objects;

or he lives contemplating the arising of phenomena in the mental-objects;

or he lives contemplating the passing away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā  
dhammesu viharati,**

**Atthi dhammā'ti vā panassa  
sati paccupaṭṭhitā hoti,  
yāvadeva nāṇamattāya  
patissatimattāya  
anissito ca viharati,  
na ca kiñci loke upādiyati,**

**Evam'pi kho bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati  
sattasu bojjhangesu.**

or he lives contemplating the arising and passing of phenomena in the mental-objects".

Or the mindfulness that 'There is this the mental object is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Monks, thus, indeed, a monk lives practising mental-object contemplation in mental-objects of the Seven Enlightenment Factors."



### THE FOUR NOBLE TRUTHS

**Puna ca param, bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati catusu ariyasaccesu.**

**Kathañca, bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati catusu ariyasaccesu?**

**Idha, bhikkhave, bhikkhū idam  
dukkhan'ti yathābhūtam pajānāti,**

**Ayam dukkhasamudayo'ti  
yathābhūtam pajānāti,**

**Ayam dukkhanirodho'ti  
yathābhūtam pajānāti,**

"Monks, again, a monk lives practising mental-object contemplation in mental-objects of the Four Noble Truths.

And how does a monk lives practising mental-object contemplation in mental-objects of the Four Noble Truths?

Monks, herein a monk knows, as it really is 'This is Suffering.'

He knows, as it really is, 'This is the Cause of Suffering.'

He knows, as it really is, 'This is the Cessation of Suffering.'"

**Ayam dukkhanirodhagāminī  
paṭipadā'ti yathābhūtaṃ pajānāti.**

He knows, as it really is ‘This is the way of practice leading to the cessation of suffering.’

## DUKKHA SACCAM

### THE TRUTH OF SUFFERING

**Katamañca, bhikkhave, dukham  
ariyasaccam?**

**Jāti<sup>57</sup>'pi dukkhā, jarā<sup>58</sup>'pi dukkhā,  
maraṇam<sup>59</sup>'pi dukham,  
soka paridevadukkha-  
domanassupāyāsā'pi dukkhā,**

**Appiyehi sampayogo dukkho, piyehi  
vippayogo dukkho, yampiccham na  
labhati tam'pi dukham, saṅkhittena  
pañcūpādānakhandhā dukkhā.**

**Katamā ca, bhikkhave, jāti?**

**Yā tesam tesam sattānam tamhi  
tamhi sattanikāye jāti,  
sañjāti, okkanti, nibbatti,  
abhinibbatti,  
khandhānam pātubhāvo,  
āyatanānam paṭilābho,**

**Ayam vuccati bhikkhave, jāti.**

**Katamā ca, bhikkhave, jarā?**

**Yā tesam tesam sattānam tamhi  
tamhi sattanikāye jarā jīraṇatā  
khanḍiccam pāliccam valittacatā  
āyuno samhāni,  
indriyānam paripāko,**

And, monks, what is the Noble Truth of Suffering?

Birth is suffering. Ageing is suffering. Death is suffering. Grief, lamentation, pain, sadness and despair are suffering.

Being attached to the unloved is suffering. Being separated from the loved is suffering. Not getting what one wants is suffering. In short, the five aggregates of grasping are suffering.

And what, monks, is birth?

The birth of different kinds of beings, in the various realms of sentient existence, their being born, their origination, their being conceived, their coming into existence, the manifestation of their aggregates of being, the acquisition of the sense-bases,

This, monks, is called birth.

And, what, monks, is ageing?

The ageing of different kinds of beings in the various realms of sentient existence, they are aged, frail, grey and wrinkled the declining of their life-force, the wearing out of their sense faculties,

**Ayam vuccati, bhikkhave, jarā.**

This, monks, is called old age.

**Katamañ ca, bhikkhave, maraṇam?**

Now, what, monks, is death?

**Yā tesam tesam sattānam tamhā  
tamhā sattanikāyā cuti, cavanatā,  
bhedo, antaradhānam,  
maccumaraṇam kālakiriyā,  
khandhānam bhedo, kalebarassa  
nikkhepo, jīvitindriyassa upacchedo,**

The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life. This, monks, is called death.

**Idam vuccati, bhikkhave maraṇam**

Now what, monks, is grief?

**Katamo ca, bhikkhave, soko?**

The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction.

**Yo kho, bhikkhave,  
aññataraññatarena vyasanena  
samannāgatassa  
aññataraññatarena dukkha  
dhammena phuṭṭhassa soko socanā  
sociattam, anto soko, anto parisoko,**

This, monks, is called grief.

**Ayam vuccati, bhikkhave, soko.**

Now, what, monks, is lamentation?

**Katamo ca, bhikkhave, paridevo?**

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting.

**Yo kho, bhikkhave,  
aññataraññatarena vyasanena  
samannāgatassa aññataraññatarena  
dukkhadhammena phuṭṭhassa ādevo,  
paridevo, ādevanā, paridevanā,  
ādevitattam,  
paridevitattam,**

This, monks, is called lamentation

**Ayam vuccati bhikkhave, paridevo.**

Now, what, monks, is pain?

**Katamañca, bhikkhave, dukkham?**

Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact.

**Yam kho, bhikkhave, kāyikam  
dukkham, kāyikam asātam,  
kāyasamphassajam dukkham,  
asātam vedayitam,**

**Idam vuccati, bhikkhave, dukkham.**

This, monks, is called pain.

**Katamañca, bhikkhave, domanassam.**

Now, what, monks, is sadness?

**Yam kho, bhikkhave, cetasikam dukkham cetasikam asātam, manosamphassajam dukkham, asātam vedayitam,**

Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact.

**Idam vuccati, bhikkhave, domanassam.**

This, monks, is called sadness.

**Katamo ca bhikkhave, upāyāso?**

Now, what, monks, is despair?

**Yo kho, bhikkhave, aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha-dhammena phuṭṭhassa āyāso, upāyāso, āyāsitattam, upāyāsitattam**

Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind.

**Ayam vuccati, bhikkhave, upāyāso.**

This, monks, is called despair.

**Katamo ca, bhikkhave appiyehi sampayogo dukkho?**

And what, monks, is being attached to the unloved is suffering?

**Idha bhikkhave yassa te honti aniṭṭhā, akantā, amanāpā, rūpā, saddā, gandhā, rasā, phoṭṭhabbā dhammā, ye vā panassa te honti anatthakāmā, ahitakāmā aphāsukāmā ayogakkhemakāmā**

Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity

**Yā tehi saddhim saṅgati samāgamo samodhānam missibhāvo,**

with whom they have concourse, intercourse, connection, union,

**Ayam vuccati bhikkhave appiyehi sampayogo dukkho.**

that, monks, is called being attached to the unloved, is suffering.

**Katamo ca bhikkhave piyehi vippayogo dukkho?**

And what is being separated from the loved is suffering?

**Idha bhikkhave, yassa te honti  
iṭṭhā kantā manāpā rūpā saddā  
gandhā rasā phoṭṭhabbā dhammā,**

**Ye vā panassa te honti  
atthakāmā hitakāmā phāsukāmā  
yogakkhemakāmā, mātā vā, pitā vā,  
bhātā vā, bhaginī vā, mittā vā,  
amaccā vā, nātisālohitā vā,**

**Yā tehi saddhim asaṅgati asamāgamo  
asamodhānam amissibhāvo,**

**Ayam vuccati bhikkhave piyehi  
vippayogo dukkho,**

**Katamañca bhikkhave yampiccham  
na labhati tampi dukkham**

**Jātidhammānam bhikkhave sattānam  
evam icchā uppajjati aho vata mayam  
na jātidhammā assāma,**

**Na ca vata no jāti āgaccheyyā'ti, na  
kho panetam icchāya pattabbam  
idampi yampiccham na labhati  
tampi dukkham,**

**Jarādhammānam bhikkhave  
sattānam evam icchā upajjati aho  
vata mayam na jarādhammā assāma,**

**Na ca vata no jarā āgaccheyyā'ti  
na kho panetam icchāya pattabbam  
idampi yampiccham na labhati tampi  
dukkham.**

**Vyādhidhammānam bhikkhave  
sattānam evam icchā uppajjati, aho  
vata mayam na vyādhidhammā  
assāma**

**Na ca vata no vyādhī āgaccheyyāti  
na kho panetam icchāya pattabbam,**

Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects,

or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father, or brother or sister or younger kinsmen, or friends or colleagues, or blood-relations,

and then is deprived of such concourse, intercourse, connection, union,

that, monks, is called being separated from the loved, is suffering.

Now, what, monks, is suffering for not getting what one wishes?

Monks, for beings who are subject to birth, this wish arises:- ‘Oh! That we were not subject to birth!

Oh! That no new birth were to come upon us!’ But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.

Monks, for beings who are subject to old age, this wish arises:- ‘Oh! That we were not subject to old age!

Oh! That no old age were to come upon us!’ But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering”.

Monks, for beings who are subject to diseases, this wish arises:- ‘Oh! That we were not subject to diseases!

Oh! That no disease were to come upon us!’ But this cannot be got merely by

**Idam'pi yampiccham na labhati  
tampi dukkham.**

**Maraṇadhammānam bhikkhave  
sattānam evam icchā uppajjati,  
aho vata mayam na maraṇadhammā  
assāma,**

**Na ca vata no maraṇam  
āgaccheyyā'ti, na kho panetam  
icchāya pattabbam, idampi  
yampiccham na labhati tampi  
dukkham,**

**Sokaparidevadukkhadomanassupāyāsa  
dhammānam bhikkhave  
sattānam evam icchā uppajjati, aho  
vata mayam na sokaparidevadukkha  
domanassupāyāsa dhammā assāma,**

**Na ca vata no sokaparidevadukkha  
domanassupāyasā āgaccheyyan'ti  
na kho panetam icchāya pattabbam,  
idampi yampiccham na labhati tampi  
dukkham.**

**Katame ca bhikkhave sankhittena  
pañcūpādānakkhandhā dukkhā  
seyyathidam,**

**Rūpūpādānakkhandho,  
vedanūpādānakkhandho,  
saññūpādānakkhandho,  
saṅkhārūpādānakkhandho,  
viññāṇūpādānakkhandho,**

**Ime vuccanti bhikkhave  
sankhittena  
pañcūpādānakkhandhā dukkhā**

**Idam, vuccati bhikkhave dukkham  
ariyasaccam.**

wishing in this way; and for not getting thus, what one wishes, is suffering.

Monks, for beings who are subjected to death this wish arises: ‘Oh! That we were not subject to death!

Oh! That no death were to come upon us!’ But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering”.

Monks, for beings who are subject to grief, lamentation, pain, sadness and despair this wish arises: ‘Oh! That we were not subject to grief, lamentation, pain, anguish and despair!

Oh! That no grief, lamentation, pain, anguish and despair were to come upon us!’ But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes is suffering.

Now, what monks, is briefly, the five aggregates of clinging are suffering? They are, namely,

the corporeality-aggregate of clinging, the feeling-aggregate of clinging, the perception-aggregate of clinging, the mental formations-aggregate of clinging, the consciousness-aggregate of clinging,

these, monks, are called  
‘Briefly, the five aggregates of clinging are suffering’.

This, monks, is called the Noble Truth of Suffering”.



**SAMUDAYA SACCAM**

**CAUSE OF SUFFERING**

**Katamañca bhikkhave dukkha-samudayam ariyasaccam yāyam taṇhā, ponobhavikā nandirāgasahagatā tatra tattrābhinandinī, seyyathidam,**

**Kāmataṇhā, bhavataṇhā, vibhavataṇhā sā kho panesā bhikkhave taṇhā kattha uppajjamānā uppajjati kattha nivisamānā nivisati**

**Yam loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati**

**Kiñca loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati**

**Cakkhum loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati**

**Sotam loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati**

**Ghāṇam loke piyarūpam sātarūpam, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati,**

“And , monks, what is the Noble Truth of the Cause of Suffering?

It is this craving which brings about fresh rebirth, is involved in pleasure and lust and which finds delight, ever afresh, now here and now there; namely,

the craving for sensual pleasure, craving for continued existence (and) craving for non-existence.

But, monks, where does this craving find it congenial to arise, where does it find it congenial to take roots?

Whatever delightful and pleasurable things there are in this world, therein this craving finds it congenial to arise, therein finds it congenial to take roots.

And, what are the delightful and pleasurable things in the world in which this craving finds it congenial to arise and to take roots?

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Jivhā loke piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā nivisati.

Kāyo loke piyarūpam sātarūpam  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati.

Mano loke piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati,

Rūpā loke piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati.

Saddā loke piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati,

Gandhā loke piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati,

Rasā loke piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati,

Photthabbā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati,

Dhammā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati  
ettha nivisamānā nivisati.

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Body, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

Sounds, in this world are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

Smells, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

Mental-objects in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhuviññāṇam loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Sotaviññāṇam loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati, ettha  
nivisamānā nivisati.**

**Ghānaviññāṇam loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Jivhāviññāṇam loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Kāyaviññāṇam loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Manoviññāṇam loke piyarūpam  
sātarūpam etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Cakkhusamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Sotasamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Ghānasamphasso loke piyarūpam,  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Kāyasamphasso loke piyarūpam  
sātarūpam, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Manosamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Cakkhusamphassajā vedanā loke  
piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Sotasamphassajā vedanā loke  
piyarūpam sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Ghānasamphassajā vedanā loke  
piyarūpam sātarūpam, etthesā  
taṇhā uppajjamānā uppajjati,  
ettha nivisamānā  
nivisati.**

**Jivhāsamphassajā vedanā loke  
piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā  
nivisati.**

**Kāyasamphassajā vedanā loke  
piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā  
nivisati.**

**Manosamphassajā vedanā loke  
piyarūpam sātarūpam,**

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Feeling born of the mental impression, in this world, is the delightful and

**etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā  
nivisati.**

**Rūpasaññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati,**

**Saddasaññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Gandhasaññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rasasaññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Phoṭṭhabbasāññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Dhammasaññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rūpasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Saddasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

pleasurable thing. Herein, this craving finds it congenial to arise and to take roots

Perception of visible-form in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Perception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Perception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Perception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rasasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Phoṭṭhabbasañcetanā loke  
piyarūpam sātarūpam,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā nivisati.**

**Dhammasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rūpataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Saddataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Gandhataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rasataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Phoṭṭhabbataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Volition for bodily contact, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Volition for mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Craving for visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammataṇhā loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rūpavitaṭko loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Saddavitaṭko loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Gandhavitaṭko loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rasavitaṭko loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Phoṭṭhabba-vitaṭko loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Dhamma-vitaṭko loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rūpavičāro loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Saddavičāro loke piyarūpaṁ  
sātarūpaṁ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

Craving for mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Thought conception of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Pondering of visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Rasavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Phoṭṭhabbicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Dhammavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisamānā nivisati.**

**Idam vuccati bhikkhave  
dukkhasamudayam ariyasaccam.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Pondering of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

This, monks, is called the Noble Truth of the Cause of Suffering”.

## NIRODHA SACCAM

### CESSATION OF SUFFERING

**Katamañca bhikkhave  
dukkhanirodham airyasaccam?  
yo tassāyeva taṇhāya  
asesavirāganirodho cāgo  
paṭinissaggo mutti anālayo.**

**Sā kho panesā bhikkhave taṇhā  
kattha pahīyamānā pahīyati?  
kattha nirujjhāmānā nirujjhati?**

**Yam loke piyarūpam sātarūpam  
ethesā taṇhā pahīyamānā pahīyati,  
ettha nirujjhāmānā  
nirujjhati.**

“And, monks, what is the Noble Truth of the Cessation of Suffering?”  
It is the total fading away and Cessation of this very craving, its abandoning and forsaking, the Liberation and Detachment from it.

But, where is this craving effectively abandoned? Where is it made extinct?

Whatever delightful and pleasurable things there are in this world, herein, this craving is effectively abandoned and made extinct.

**Kiñca loke piyarūpam sātarūpam?**  
etthesā taṇhā pahīyamānā pahīyati,  
ettha nirujjhamaṇā  
nirujjhati.

**Cakkhum loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati,  
ettha nirujjhamaṇā nirujjhati.

**Sotam loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamaṇā  
nirujjhati.

**Ghānam loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati,  
ettha nirujjhamaṇā nirujjhati.

**Jivhā loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamaṇā  
nirujjhati.

**Kāyo loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamaṇā  
nirujjhati.

**Mano loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamaṇā  
nirujjhati.

**Rūpā loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamaṇā  
nirujjhati.

**Saddā loke piyarūpam sātarūpam,**  
etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamaṇā  
nirujjhati.

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

Sounds, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Gandhā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Rasā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Photthabbā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Dhammā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Cakkhuviññāṇam loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Sotaviññāṇam loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Ghānaviññāṇam loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Jivhāviññāṇam loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

**Kāyaviññāṇam loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhāti.**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

Mental-objects, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manoviññāṇam loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Cakkhusamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Sotasamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Ghānasamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Jivhāsamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Kāyasamphasso loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Manosamphasso loke piyarūpam,  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Cakkhusamphassajā vedanā loke  
piyarūpam, sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

**Sotasamphassajā vedanā loke  
piyarūpam sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamaṇā nirujjhati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Tasting impressions, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānasamphassajā vedanā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Jivhāsamphassajā vedanā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Kāyasamphassajā vedanā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Manosamphassajā vedanā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Rūpasaññā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Saddasaññā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Gandhasaññā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Rasasaññā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

**Photthabbasaññā loke piyarūpam sātarūpam, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Feeling born of tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Feeling born of the tactile impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Feeling born of the mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Perception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Perception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Perception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Perception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasaññā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Rūpasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Saddasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Gandhasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Rasasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Phoṭṭhabbasāñcetanā loke  
piyarūpam sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati,  
ettha nirujjhamañā nirujjhati.**

**Dhammasañcetanā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Rūpataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Saddataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.”

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhatanhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Rasataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Phoṭṭhabbatanhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Dhammataṇhā loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Rūpavitañko loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Saddavitakko loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Gandavitakko loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Rasavitakko loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

**Phoṭṭhabavitakko loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahiyamānā pahiyati, ettha  
nirujjhamañā nirujjhati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Craving for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavitakko loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Rūpavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Saddavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Gandhavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Rasavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Phoṭṭhabbavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Dhammavicāro loke piyarūpam  
sātarūpam, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamaṇā nirujjhati.**

**Idam vuccati bhikkhave  
dukkhanirodham ariyasaccam.**

Thought conception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

“Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Pondering of mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

This, monks, is called the Noble Truth of the Cessation of Suffering”.



## ARIYO AṬṬHAṄGIKO MAGGO

### THE NOBLE EIGHTFOLD PATH

Katamañ ca bhikkhave  
dukkhanirodhagāminīpaṭipadā  
ariyasaccam?

Ayam'eva ariyo aṭṭhangiko maggo  
seyyathidam?  
Sammā diṭṭhi, Sammā saṅkappo  
Sammā vācā, Sammā kammanto  
Sammā ājivo, Sammā vāyāmo  
Sammā sati, Sammā samādhi.

Katamā ca bhikkhave Sammā diṭṭhi?  
ayam kho bhikkhave dukkhe nāṇam  
dukkhasamudaye nāṇam  
dukkhanirodhe nāṇam  
dukkhanirodhagāmiṇiyā paṭipadāya  
nāṇam, ayam vuccati bhikkhave  
Sammā diṭṭhi,

Katamo ca bhikkhave Sammā  
saṅkappo

Nekkhamma saṅkappo  
avyāpāda saṅkappo  
avihiṃsā saṅkappo, ayam vuccati  
bhikkhave Sammā saṅkappo

Katamā ca bhikkhave Sammā vācā?

Musāvādā veramaṇī  
pisunā vācā veramaṇī  
pharusā vācā veramaṇī  
samphappalāpā veramaṇī  
ayam vuccati bhikkhave Sammā vācā.

Katamo ca bhikkhave  
Sammā kammanto?

"And, monks, what is the Noble Truth of the Path leading to the Cessation of Suffering?"

It is this very Noble Eightfold Path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

And, monks, what is Right Understanding?

Monks, it is the insight into the (universality of) suffering, insight into the Cause of Suffering, insight into the Cessation of Suffering, insight into the Path leading to the Cessation of Suffering: This, monks, is called Right Understanding".

And, monks, what is Right Thought?

The thought free from sensuality, thought free from ill-will, thought free from cruelty: this, monks, is called Right Thought.

And, monks, what is Right Speech?

Abstaining from lying, abstaining from slandering, abstaining from harsh words, abstaining from gossiping This, monks, is called Right Speech.

And, monks, what is Right Action?

**Pāṇātipātā veramañī  
adinnādānā veramañī  
kāmesu micchācārā veramañī, ayam  
vuccati bhikkhave Sammā kammanto**

Abstaining from killing,  
Abstaining from stealing,  
Abstaining from sexual misconduct:  
This, monks, is called Right Action.

**Katamo ca bhikkhave Sammā ājīvo?**

**Idha bhikkhave ariyasāvako  
micchā ājīvam pahāya, sammā  
ājīvena jivikam kappeti, ayam vuccati  
bhikkhave Sammā ājīvo,**

And, monks, what is Right Livelihood?

Herein, monks, a noble disciple, having abandoned wrong livelihood, ekes out his livelihood by right way of living: This, monks, is called Right Livelihood.

**Katamo ca bhikkhave Sammā  
vāyāmo?**

And, monks, what is Right Effort?

**Idha bhikkhave bhikkhu  
anuppannānam pāpakānam  
akusalānam dhammānam  
anuppādāya, chandam janeti  
vāyamati viriyam ārabhati,  
cittam pagganhāti padahati**

Herein, monks, a monk applies his will for the non-arising of wrong, unwholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:

**Uppannānam pāpakānam  
akusalānam dhammānam pahānāya  
chandam janeti vāyamati  
viriyam ārabhati,  
cittam pagganhāti padahati**

he applies his will to maintain the overcoming of wrong, unwholesome states which have already arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:

**Anuppannānam kusalānam  
dhammanam uppādāya chandam  
janeti vāyamati viriyam ārabhati,  
cittam pagganhāti padahati,**

he applies his will for the arising of wholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:

**Uppannānam kusalānam  
dhammānam thitiyā  
asammosāya bhiyyobhāvāya  
vepullāya bhāvanāya pāripūriyā,  
chandam janeti vāyamati viriyam  
ārabhati cittam pagganhāti padahati,**

he applies his will for maintaining the wholesome states which have already arisen and for not neglecting them, but for bringing about the fulfilment of the growth, maturity and perfection of this state, he puts forth effort, stirs up his energy, bends his mind to it and strives:

**Ayam vuccati bhikkhave  
Sammā vāyāmo.**

This, monks, is called Right Effort.



**Katamā ca bhikkhave Sammā sati?**  
**Idha bhikkhave bhikkhu kāye**  
**kāyānupassī viharati ātāpī**  
**sampajāno satimā**  
**vineyya loke**  
**abhijjhādomanassam.**

**Vedanāsu vedanānupassī viharati**  
**ātāpī sampajāno satimā**  
**vineyya loke**  
**abhijjhādomanassam.**

**Citte cittānupassī viharati**  
**ātāpī sampajāno satimā**  
**vineyya loke**  
**abhijjhādomanassam**

**Dhammesu dhammānupassī viharati**  
**ātāpī sampajāno satimā**  
**vineyya loke**  
**abhijjhādomanassam**  
**ayam vuccati bhikkhave Sammā sati.**

**Katamo ca bhikkhave Sammā samādhi?**

**Idha bhikkhave bhikkhu**  
**vivicceva kāmehi vivicca**  
**akusalehi dhammehi**  
**savitakkam̄ savicāram̄**  
**vivekajam̄ pītisukham̄**  
**pāthamajjhānam̄ upasampajja**  
**viharati**

**Vitakka vicārānam̄ vūpasamā**  
**ajjhattam̄ sampasādanam̄**  
**cetaso ekodibhāvam̄**  
**avitakkam̄ avicāram̄**  
**samādhijam̄ pītisukham̄**  
**dutiyajjhānam̄ upasampajja**  
**viharati.**

And, monks, what is Right Mindfulness? Herein, monks, a monk lives practising body-contemplation in the body, (remaining) ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world;

he lives practising feeling-contemplation in feelings, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world;

he lives practising mind-contemplation in mind, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world;

he lives practising mental-object contemplation in mental-objects, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world; This, monks, is called Right Mindfulness.

And, monks, what is Right Meditative Concentration?

Herein, monks, a monk being detached from sensual objects and detached from unwholesome things, enters into the first stage of ecstatic absorption which is born of detachment and accompanied by initial and sustained thoughts and imbued with rapture & joy.

Upon the subsiding of both initial and sustained thoughts, having gained inner tranquility and the unification of mind he enters into the second stage of absorption which is free from initial and sustained thoughts and is born of ecstatic concentration and imbued with rapture and joy.

Pītiyā ca virāgā upekkhako ca  
viharati sato ca sampajāno,  
sukhañca kāyena paṭisaṁvedeti.  
yantam ariyā ācikkhanti  
upekkhako satimā  
sukhavihārī’ti.  
tatiyajjhānam upasampajja  
viharati,

Sukhassa ca pahānā dukkhassa ca  
pahānā, pubbeva somanassa  
domanassānam atthāngamā  
adukkhamasukham  
upekkhā satipārisuddhim  
catutthajjhānam upasampajja  
viharati.

Ayam vuccati bhikkhave  
Sammā Samādhi.

Idam vuccati bhikkhave  
dukkhanirodhagāminī paṭipadā  
ariyasaccam.

Iti ajjhattam vā dhammesu  
dhammānupassī viharati,

Bahiddhā vā dhammesu  
dhammānupassī viharati,

Ajhhattabahiddhā vā dhammesu  
dhammānupassī viharati,

Samudayadhammānupassī vā  
dhammesu viharati,

Vayadhammānupassī vā  
dhammesu viharati,

Samudayavayadhammānupassī vā  
dhammesu  
viharati,

On fading away of rapture, he now  
dwells in equanimity, fully mindful and  
clearly comprehending, and he  
experiences in his person that bliss of  
which the Noble One says, ‘Happy,  
indeed, is he who dwells equanimous  
and mindful’, and thus enters into the  
third stage of ecstatic absorption.

After abandoning both pleasure and pain,  
and through the disappearance already of  
both joy and anguish,  
he now enters into the forth stage of  
ecstatic absorption, a state which is  
beyond pleasure and pain, and purified  
entirely by equanimity and mindfulness:

This, monks, is called Right  
Concentration.

Monks, this is called, the Noble Truth of  
the Path leading to the Cessation of  
Suffering.

Thus, he lives practising, internally,  
mental-object-contemplation in  
mental-objects;

or practising externally mental-object-  
contemplation in mental-objects;

or practising, internally and externally,  
mental-object-contemplation in mental-  
objects;

or he lives contemplating the arising of  
phenomena in the mental-objects;

he lives contemplating the passing away  
of phenomena in the mental-objects;

or he lives contemplating the arising and  
passing away of phenomena in the  
mental-objects.

**Atthi dhammā’ti vā panassa sati  
paccupaṭṭhitā hoti,**

**Yāvadeva nāṇamattāya  
patissatimattāya anissito ca  
viharati na ca kiñci  
loke upādiyati,**

**Evam’pi kho bhikkhave bhikkhu  
dhammesu dhammānupassī  
viharati  
catusu ariyasaccesu.**

Or the mindfulness that ‘There is only this, the mental-object’ is now clearly established in him

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental-objects the Four Noble Truths.”



### CONCLUSION OF THE DISCOURSE

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya satta vassāni**

**Tassa dvinnam phalānam  
aññataram phalam pāṭikāñkham  
dittheva dhamme aññā  
sati vā upādisese anāgāmitā,**

**Tiṭṭhantu bhikkhave satta vassāni,  
Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya cha vassāni,**

**Tassa dvinnam phalānam  
aññataram phalam pāṭikāñkham  
dittheva dhamme aññā  
sati vā upādisese anāgāmitā.**

**Tiṭṭhantu bhikkhave cha vassāni,  
yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya  
pañca vassāni,**

“Indeed, whoever, monks, should practise these Four Establishment of Mindfulness in this way for seven years,

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

Monks, let alone seven years!  
Indeed, whoever, monks, should practise these Four Establishment of Mindfulness in this way for six years

may expect one of two results:  
either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

Monks, let alone six years!  
Indeed, whoever, monks,  
should practise the Four-fold Establishment of Mindfulness in this way for five years.

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham,  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā.**

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave pañca vassāni,**

Monks, let alone five years!

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya cattāri vassāni,**

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for four years.

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham,  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā.**

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave cattāri vassāni,**

Monks, let alone four years!

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya  
tīni vassāni,**

Indeed, whoever, monks, should practise the Four - fold Establishment of Mindfulness in this way for three years.

**Tassa dvinnam phalānam**

May expect one of two results:

**Aññataram phalam pāṭikankham,  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā.**

either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave tīni vassāni,**

Monks, let alone three years!

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya dve vassāni,**

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for two years,

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham,  
diṭṭhevā dhamme aññā  
sati vā upādisese anāgāmitā.**

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave dve vassāni,**

Monks, let alone two years!

**Yo hi koci bhikkhave ime cattāro  
satipaṭṭhāne evam bhāveyya**

Indeed, whoever, monks, should practise the Four-fold Establishment of



ekam vassam.

Tassa dvinnam phalānam  
aññataram phalam pātikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā.

Tiṭṭhantu bhikkhave ekam vassam.  
yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya satta māsāni,

Tassa dvinnam phalānam  
aññataram phalam pātikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

Tiṭṭhantu bhikkhave satta māsāni,

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya cha māsāni,

Tassa dvinnam phalānam  
aññataram phalam pātikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

Tiṭṭhantu bhikkhave cha māsāni,

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne,  
evam bhāveyya pañca māsāni,

Tassa dvinnam phalānam  
aññataram phalam pātikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

Tiṭṭhantu bhikkhave pañca māsāni,

Yo hi koci bhikkhave, ime cattāro  
satipaṭṭhāne evam bhāveyya  
cattāri māsāni,

Mindfulness in this way for one year,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Monks, let alone one year!  
Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for seven months,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Monks, let alone seven months!

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for six months,

may expect one of two results:  
either Arahantship in this life or, if there  
should be some substrate left, the state  
of Non-Returner.

Monks, let alone six months!

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for five months,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Monks, let alone five months!

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for four months,

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,**

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave cattāri māsani,**

Monks, let alone four months!

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne,  
evam bhāveyya  
tīni māsāni**

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for three months,

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,**

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave tīni māsāni**

Monks, let alone three months!

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne,  
evam bhāveyya dve māsāni,**

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for two months,

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,**

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.

**Tiṭṭhantu bhikkhave dve māsāni**

Monks, let alone two months!

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya ekam māsam**

“Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for one month,

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,**

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner”.

**Tiṭṭhantu bhikkhave māso**

Monks, let alone one month!

**Yo hi koci bhikkhave ime cattāro  
satipaṭṭhāne evam bhāveyya,  
addhamāsam,**

“Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for half a month,



**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā.**

**Tiṭṭhantu bhikkhave addhamāso,**

**Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya, sattāham**

**Tassa dvinnam phalānam  
aññataram phalam pāṭikankham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā**

**Ekāyano ayam bhikkhave maggo,**

**Sattānam visuddhiyā  
sokapariddavānam samatikkamāya,  
dukkhadomanassānam atthaṅgamāya,**

**Ñāyassa adhigamāya,  
nibbāṇassa sacchikiriyāya, yadidam  
cattāro satipaṭṭhānā’ti.**

**Iti yantam vuttam idam’etam paṭicca  
vuttan’ti.**

**Idam’avoca bhagavā  
attamanā te bhikkhu  
bhagavato bhāsitam abhinandun’ti**

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner”.

Monks, let alone half a month!

“Indeed, whoever, monks, should practise the Four-fold Four Establishment of Mindfulness in this way for seven days,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Monks, this is The Only Way,

for the purification of beings, for the overcoming of grief and lamentation, for the disappearance of pain and sadness,

for the gaining of the Right Method for the realization of Nibbana, namely, the Four-fold Establishment of Mindfulness

and it is for this reason that it was said.”

Thus the Lord spoke,  
and the monks rejoiced  
and were delighted at His words.

**Sādhu! Sādhu! Sādhu!  
Well spoken! Well spoken! Well spoken!**

**Etena sacca vajjena sotthi te hotu sabbadā**

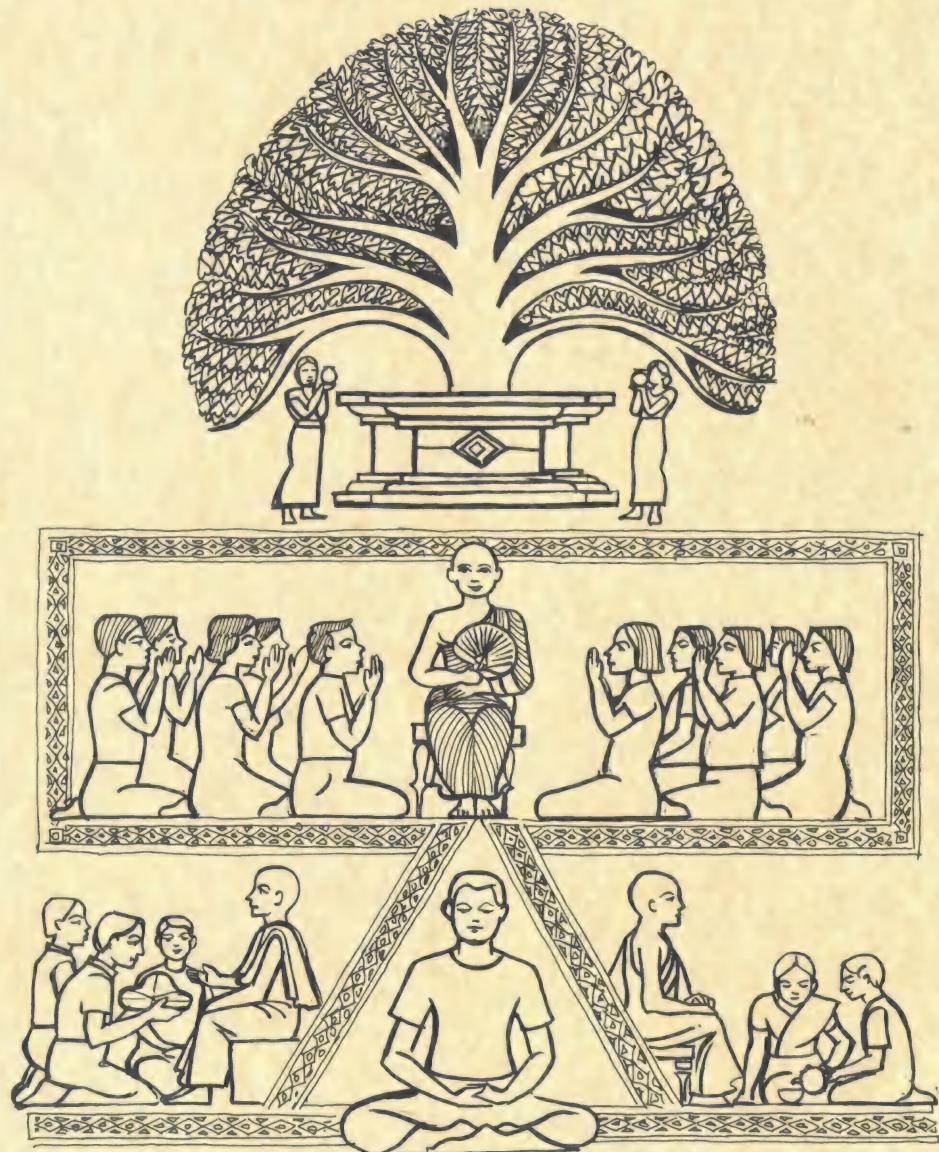
*By the power of this truth, may the  
blessing be with you.*



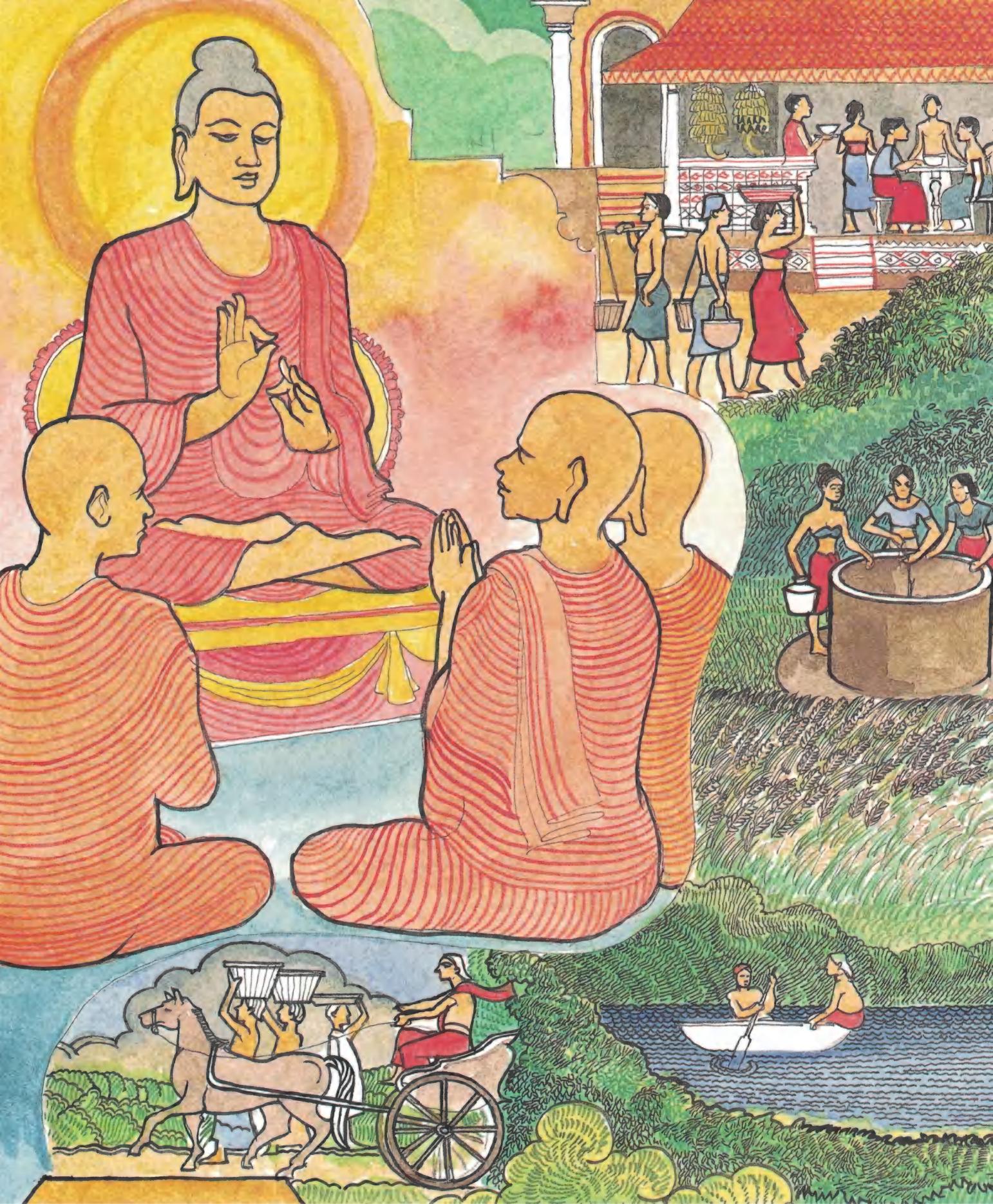
# Mahā Satipatṭhāna Sutta

*The Great Discourse On The Establishment of Mindfulness*

## CHAPTER TWO



## DESCRIPTIVE EXPOSITION



The Buddha presented the Great Discourse on the Establishment of Mindfulness at the market-town of Kammāssadamma, in the kingdom of the Kurus.

page 70

## DESCRIPTIVE EXPOSITION

### THE GREAT DISCOURSE ON THE ESTABLISHMENT OF MINDFULNESS

**O**ne day, the Supremely Enlightened Buddha arrived in the market city of Kammāssadamma, in the land of the Kurus. There, the Buddha addressed the monks this way:

**Ekāyano ayam bhikkhave maggo.....**

“This is the only way, O monks,.....

1. **Sattānam visuddhiyā -**  
for the purification of beings,
- 2 . **Soka pariddavānam samatikkamāya -**  
for the overcoming of sorrow and lamentations,
3. **Dukkhadomanassānam atthaṅgamāya -**  
for the destruction of suffering and grief,
4. **Ñāyassa adhigamāya -**  
for the gaining of the right path,
5. **Nibbānassa sacchikiriyāya -**  
for the realisation of eternal bliss Nibbana

**Yadidam cattāro satipatthānā**  
this is to say the Four Establishments of Mindfulness.”

Three-fold advantages occur due to the meditation on the Four Establishments of Mindfulness. They are :-

1. **The attainment of purity of beings.**
2. **The attainment of sainthood – the state of Arahantship.**
3. **The gaining of Deathlessness – Nibbana.**

Four disadvantages get eradicated due to the meditation on the Four Establishments of Mindfulness. They are:-

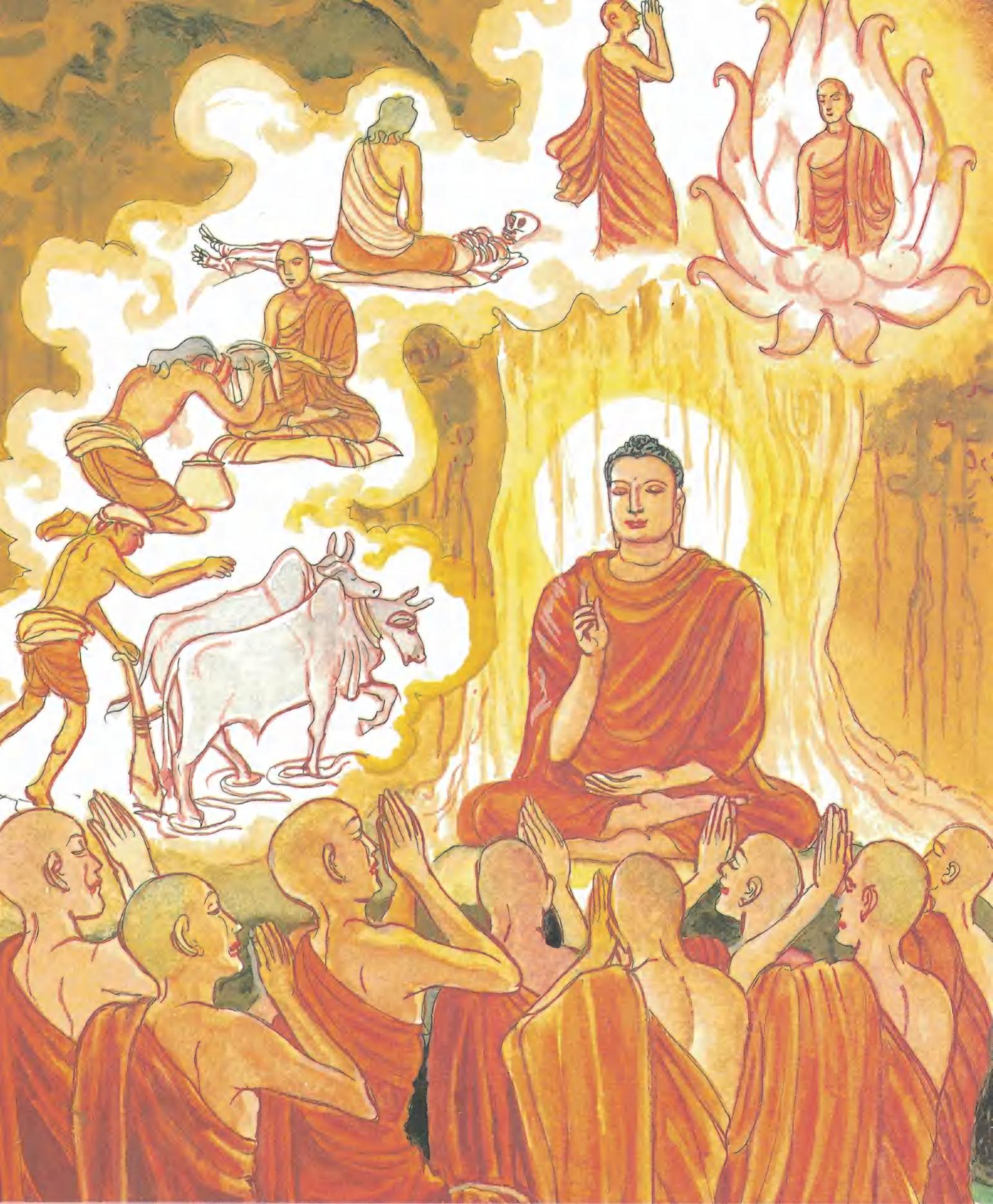
1. **Soka - Sorrow.** The deep unhappiness resulting from the loss of loved ones and loved things, and from separation from them.
2. **Parideva - Lamentation.** Lamentation occurs due to the above sorrows.
3. **Dukkha - Suffering.** Bodily pain is described as suffering.
4. **Domanassa - Mental suffering.** This is described as occurring due to pain of mind.

*The Discourse on the Four Establishments of Mindfulness states at the beginning itself that due to this form of meditation, the four forms of evil, namely, sorrow, lamentation, physical suffering and mental agony, get eradicated. The three forms of advantages that occur due to the meditation on the Four Establishments of Mindfulness and the four disadvantages that disappear due to this meditation are now clear to you.*

“What are the four? O bhikkhus! The monk lives, contemplating the body in the body; contemplating feeling in all feeling; contemplating consciousness in consciousness; and contemplating mind-objects in mind-objects.”

These four are:-

1. **Establishment of Mindfulness in terms of the body;**
2. **Establishment of Mindfulness in terms of Feeling;**



The Buddha said: "O Bhikkhus, there is only one way to the purification of beings for the overcoming of sorrow and distress, for the eradication of pain and sadness, for the gaining of the right Path , and for the realization of Nibbana – the Eternal Bliss.

3. Establishment of Mindfulness in terms of the mind;
4. Establishment of Mindfulness in terms of Mind-objects.

Here, **sati** implies mindfulness; **paṭṭhāna** is the establishment. Therefore, **satipaṭṭhāna** means the proper establishment of mindfulness. Buddhism stresses this Establishment of Mindfulness as the only path to eternal bliss – Nibbana. *In the meditation on the Establishment of Mindfulness both forms of meditation, one-pointedness of the mind (Samatha) and insight (Vipassanā), are included. One-pointedness of the mind implies the suppression of the five-fold hindrances. Insight meditation implies the meditation on the three characteristics of life. Contemplation of body is primarily one-pointedness of the mind. The remaining three forms, namely Contemplation of Feeling, Contemplation of Consciousness, and Contemplation of Mind-objects are primarily Insight Meditation.*

**The Buddha sub-divided these Four Establishments of Mindfulness into 44 sub-sections, as follows:-**

1. Body Contemplation 14 sub-sections;
2. Feeling Contemplation 9 sub-sections;
3. Contemplation of consciousness 16 sub-sections;
4. Contemplation of Mind-objects 5 sub-sections.

“Here, O monks, in this Teaching, the monk lives in the Contemplation of the body in the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief in this world.”

This statement is common to the Contemplation of Feeling, the Contemplation of Consciousness

and the Contemplation of Mind-objects. *Therefore, once again, the Pali expressions should be remembered. The significance of the words in these statements should be appreciated.*

1. **Ātāpi** - the ardent effort to overcome defilements.
2. **Sampajāno** - clear comprehending and mindfulness.
3. **Satimā** - clear presence of mind.
4. **Loke\*** - the world: it is five aggregates namely, Fine-material, Feeling, Perception, Formations, and Consciousness. (**Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāna**)
5. **Abhijjhā** - extreme covetousness. The deep craving for the possessions of others is referred to as extreme covetousness. “**Lobha**” implies desires. This means the obstacle called “**Kāmacchanda**” (sensuous desire).
6. **Domanassa** - mental suffering. The obstacle ill-will (**Vyāpāda**) is meant here.
7. **Vineyya** - having overcome. What is it that has been overcome? This implies that extreme covetousness, sensuous desire and ill-will have been overcome. There are two obstacles. The remaining three are sloth and torpor, restlessness and sceptical doubt. To overcome all the five obstacles these four forms of establishment of mindfulness should be contemplated.

“O monks! How does a monk practise the Contemplation of the Body in the body? O monks! In this Teaching a monk, having gone to the forest, or

\* In the Rohitassa Sutta of the **Anguttara Nikāya**, the Buddha states that the world, the beginning of the world, the end of the world, and the way leading to the end of the world, are all in this fathom long body itself with its perceptions and conceptions. (*Imasmiṃ yeva byāmamatte kalebare lokañca... loka samudayañca... loka nirodañca... loka nirodhagāminī paṭipadañca paññapemi.*)



The Buddha identified four subjects a meditator should concentrate on. The Contemplation of 1. the Body (K  ya), 2. Feelings (Vedan  ), 3. Consciousness (Citta), and 4. Mental-objects (Dhamm  )

page 70

having seated himself at the foot of a tree, or having gone to an empty house, sits down in the cross-legged posture, keeping his body erect, and establishing his mindfulness straight on the object before him.”

**Three places conducive to meditation are indicated:-**

1. Araññagatovā - the forest.
2. Rukkhamulagatovā - the foot of a tree.
3. Suññagaragatovā - an empty house.

These are considered places conducive to contemplation.

*Here, the monks have been addressed as “bhikkhave”. It is essential to remember that this expression implies not only monks, but also nuns, the male lay devotees and female lay devotees, as well. Anyone of these groups intending to meditate should select one of the three locations above.*

After selecting a location in terms of his preference, what does the meditator do next? He or she should sit either cross-legged or half-cross-legged. He or she must keep the body erect and concentrate on the object of contemplation.

When the body-contemplation is practised there are 14 sub-divisions. They are:-

1. Ānāpāna Pabba - Mindfulness on breath;
2. Iriyāpatha Pabba - Modes of deportment;
3. Catusampajañña Pabba - Four-fold mindfulness with clear comprehension;
4. Paṭikkūla manasikāra Pabba - Reflection on the loathsome;
5. Dhātumanasikāra Pabba - Reflection on the primary elements;
- (6 - 14-Nava Sīvathika Pabba - Reflection on the corpses of nine forms.)

6. Uddhumātakam - The dead body with swollen flesh.
7. Vinīlakam - The dead body that has turned ugly blue.
8. Vipubbakam - The dead body oozing pus.
9. Vicchiddakam - The disintegrating dead body.
10. Vikkhāyatikam - The dead body attacked and eaten by such animals as dogs.
11. Vikkhittakam - The dead body with its parts scattered.
12. Hata Vikkhittakam - The dead body which had been cut up.
13. Lohitakam - The bleeding dead body.
14. Pulavakam - The dead body infested with worms.

All these 14 sub-divisions above have been indicated as objects of meditation. The eleven sections titled ānāpāna (mindfulness of breath), Paṭikkūla manasikāra (reflections on the loathsome) and Navasivathika (the reflection on nine forms of corpses) in the section on the Contemplation of the Body, have been prescribed as objects of higher meditation. These 11 objects of meditation have the capacity to induce states of mind leading to the path of absorption. For that reason, they are described as Arpanā (the highest level of meditation).

Iriyāpatha Pabba (the section on the modes of deportment), Catusampajañña Pabba (the four-fold mindfulness with clear comprehension), and Dhātumanasikāra Pabba (reflection of the primary elements) are subsidiary objects of meditation.

These do not possess the capacity to induce absorption (jhāna) and the power to make the meditator attain the paths. They are described as neighbourhood objects of meditation (upacāra).



According to Mahā Satipaṭṭhāna Sutta, the locations especially conducive to meditation are forests (arañña), shade of trees (rukka mūla) and empty houses (suññāgāra).

**ĀNĀPĀNA SATI PABBA**

### MINDFULNESS OF BREATHING

#### THE FIRST PHASE

At this stage the first step of the Contemplation of the Body, which is the Mindfulness of Breathing, should be practised. In the word “ānāpāna”, the expression “āna” means “inhale”, and “apāna” implies “exhaling”. The form of meditation concentrating on inhaling and exhaling is described as ānāpāna meditation.

The meditator inhales with mindfulness and exhales with mindfulness. (**So satova assasati, sato passasati**)

One must concentrate a moment on the process of breathing in and breathing out. Did you note the places touched by the breath, when inhaling and exhaling? If not, breathe in and out again. Then one will understand it well. In the instance of some, the breath touches the upper portion of the nostril. In some others the breath touches the top of the upper lip. The meditator who contemplates on the breathing must concentrate on the spot touched by the breath. From that point on, he must continue his mindfulness. When he inhales he must be aware that he is breathing in. One must train one's self to continue this way for 5, 10, 15 minutes. If mindfulness can be sustained on breathing, it is a great development.

Mindfulness on breathing is the highest meditation theme in Buddhism. This can be practised by anyone – young or old; educated or uneducated. This mindfulness on breathing had been conducive to the higher attainment of such noble personalities as the Buddhas, silent Buddhas and Arahants. Therefore, one must continue in this form of meditation diligently, without being discouraged.

#### THE SECOND PHASE

After having completed the first phase one must proceed to the second phase.

1. While breathing in a long breath, he is aware that he is breathing in a long breath.  
**Dīgham vā assasanto dīgham assasāmī'ti pajānāti**
2. While breathing out a long breath, he is aware that he is breathing out a long breath.  
**Dīgham vā passasanto dīgham passasāmī'ti pajānāti**
3. While breathing in a short breath, he is aware that he is breathing in a short breath.  
**Rassam vā assasanto rassam assasāmī'ti pajānāti**
4. While breathing out a short breath, he is aware that he is breathing out a short breath.  
**Rassam vā passasanto rassam passasāmī'ti pajānāti**

*The meditator must be mindful when he is breathing in a long breath, while breathing out a long breath, while breathing in a short breath and while breathing out a short breath.*

*This is a more advanced phase than the first phase. One must continue this until one is quite competent. One must firmly establish this mindfulness.*



**When being conscious about breathing in and breathing out, the meditator concentrates on how he breathes in and breathes out. This way he becomes fully aware of the rhythm of his breath.**

### THIRD PHASE

Once you have practised these two phases quite competently, you must learn phase three.

1. Experiencing the whole body, I shall breathe in.

**Sabbakāya pātiṣamvedī  
assasissāmī’ti sikkhati**

2. Experiencing the whole body, I shall breathe out.

**Sabbakāya pātiṣamvedī  
passasissāmī’ti sikkhati**

When the meditator breathes in, he is aware of the breath, at the beginning, at the middle and at the end. The mind should be directed towards it very smoothly. The place where the breath touches, when you breathe in, which is either the end of the nose or the upper lip, should be considered the beginning of the breath. The end of the touch of the breath should be considered the end of the breath. The segment between the beginning and the end should be considered the middle of the breath. If a meditator can contemplate the breath, clearly discerning its beginning, its middle and its end, this is a significant development. One is capable of even reaching the state of absorption. Therefore, it is the duty of the meditator to sustain meditating diligently, and with effort. At this stage, the meditator can continue with phase three, for hours.

### FOURTH PHASE

Next, is the fourth phase. It must be learnt and cultivated.

1. Calming the activity of the body, I shall breathe in.

**Passambhayam kāyasankhāram  
assasissāmī’ti sikkhati**

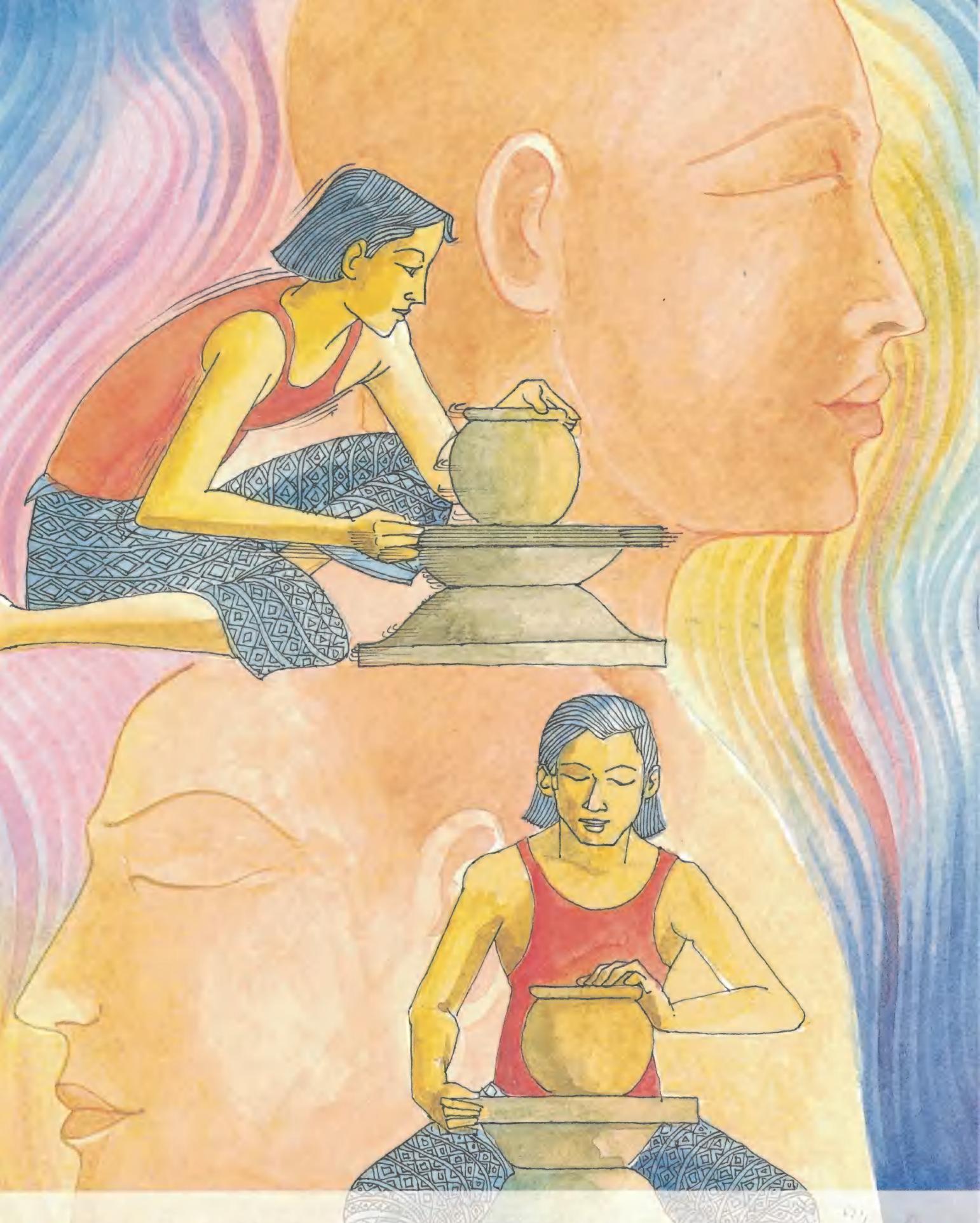
2. Calming the activity of the body, I shall breathe out.

**Passambhayam kāyasankhāram  
passasissāmī’ti sikkhati**

The minds of worldlings are disturbed. Consequently their bodies are also disturbed. When that happens their inhaling and exhaling also become disturbed. When the mind is tranquil the body, too, will become tranquil. Then, both breathing in and breathing out become tranquil. One can realize this when one recalls an occasion one was extremely tired and exhausted. When the body and mind are tired, even breathing in and breathing out, too, are not tranquil. When the mind and body are tranquil breathing in and breathing out, too, are tranquil. One must meditate with the intention of making both breathing in and breathing out, calm and tranquil.

When the Breathing Mindfulness is continued through phase one, phase two, phase three and phase four, it is not at all difficult to reach the First Absorption. When you attain Absorption, breathing in and breathing out become extremely calm and restrained. Once you reach the Fourth Absorption, breathing in and breathing out get subdued almost to the extent of there being no breathing in and out.

Next, the meditator could turn this Breathing Mindfulness into Insight Meditation itself. When you consider these in terms of impermanence, suffering and soul-lessness, one can even eradicate all defilements and attain Arahant state. One can obtain quick results from the meditation on Mindfulness of Breathing. If one practices this daily at least for one hour each day, the meditator can obtain extremely high results during this birth itself. When you assume the correct cross-legged posture, the skin, muscles, flesh and sinews do not get pressed or bent. Therefore, no occasional aches and pains arise. When there are no aches and pains, the mind becomes one-pointed. The mind becomes restrained. The object of meditation continues and persists. Therefore, the meditation becomes highly successful.



The Buddha told the Bhikkhus that they have to be mindful about their breathing, just as a skilled turner or his assistant is (bhamakāro vā bhamakārantevāsi vā), about the rhythm of the turning.

**IRIYĀPATHA PABBA**

**MEDITATION ON THE BODILY POSTURES**

Puna ca param bhikkhave, bhikkhū gacchanto vā gacchāmī’ti pajānāti. Thito vā thito’mhī’ti pajānāti, nisinno vā nisinno’mhī’ti pajānāti, sayāno vā sayāno’mhī’ti pajānāti.....

“O monks! Again, a monk, when walking knows ‘I am walking’, or when standing knows ‘I am standing’, or when sitting knows ‘I am sitting’, or when lying down knows “I am lying down’.”.....

A man from birth to death deploys his body in four main forms. These are described as deportments. These are the four forms of deportment:

1. Walking,
2. Standing,
3. Sitting,
4. Lying down.

Meditation on the mindfulness of deportments, is conducting meditation, mindful of these four forms of deportment.

1. When one is walking one walks, knowing “I am walking now.”
2. When standing up, one knows that “I am standing up.”

3. When sitting down, one knows “I am sitting down.”
4. When one is lying down, one knows “I am lying down.”

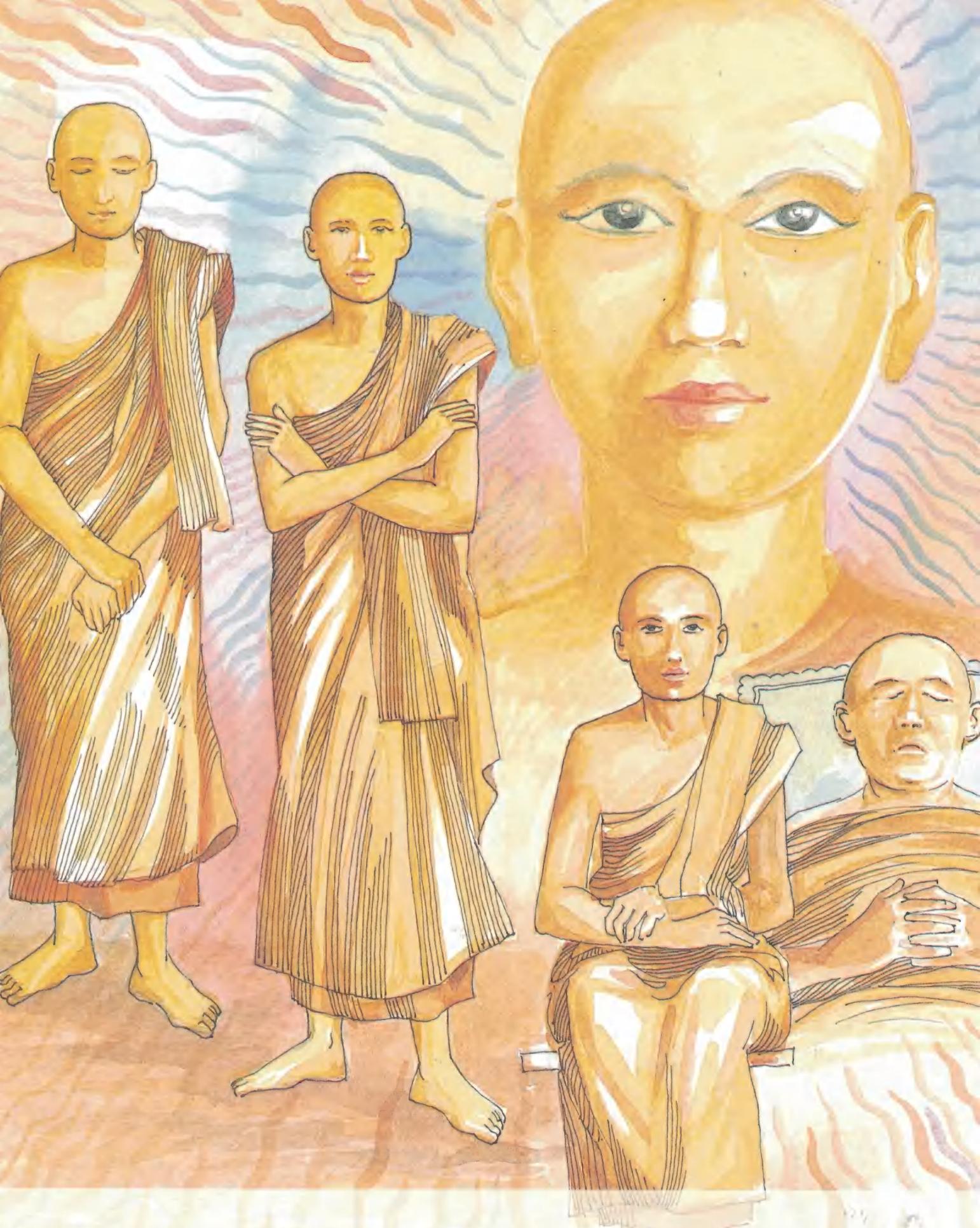
The meditator, when walking, standing, pacing, etc., must be aware of all his deportments, as “I am walking, standing, pacing,” etc. In one’s daily life, all actions must be done with mindfulness of each action. All deportments must be done with mindfulness. One must not think of any other thing.

**Yathā yathā vā panassa kāyo pañihito hoti tathā tathā nam pajānāti.**

Just as his body is disposed, so he understands it.

Whatever way one’s body is disposed, the meditator becomes mindful of each posture, just as it is. One must be mindful of the deportment of one’s own body and of the bodies of others. This way, he must be mindful of the originations of phenomena in the body and the disappearances of phenomena in the body. He must be mindful that there is no self-performing these deportments, nor is there a self-called “I”. This way, the sense of “I” disappears. Being mindful of the body is described as the meditation object of the Mindfulness of Deportments. This is a meditation that should be cultivated always.





The meditators have to be mindful when they are walking, standing, sitting down and lying down. page 75

## CATU SAMPAJAÑÑA PABBA

### THE FOUR KINDS OF CLEAR COMPREHENSION

“O monks! Again, a monk in going forward and in going backward, practises clear comprehension. In looking forward and looking backward he practises clear comprehension. In bending and in stretching he practises clear comprehension. In wearing the shoulder-robe and the other robes, and in bearing the alms bowl he practises clear comprehension. In eating, drinking, chewing and savouring, he practises clear comprehension. In defecating and in urinating, he practises clear comprehension. In walking, in standing, in sitting, in sleeping, in waking, in speaking, and in remaining silent, he practises clear comprehension.”

Puna ca param, bhikkhave,  
bhikkhū, abhikkante patikkante  
sampajānakāri hoti, Alokite vilokite  
sampajānakāri hoti, Sammiñjite  
pasārite sampajānakāri hoti,  
Saṅghātipattacīvara dhāraṇe  
sampajānakāri hoti, Asite pīte  
khāyite sāyite sampajānakāri hoti,  
Uccārapassāvakamme  
sampajānakāri hoti, Gate ṭhite  
nisinne sutte jāgarite bhāsīte  
tuṇhībhāve sampajānakāri hoti,

There are four forms of clear comprehension. The expression “**sampajañña**” means “wholesome wisdom”. The meditator who has the four-fold clear comprehension, acts always with presence of mind, and contemplates with a sense of wisdom. The following are the four forms of clear comprehension:-

#### 1. Sātthaka sampajañña

Clear comprehension of success. What is implied by this, is the preliminary enquiring, before starting any activity, to see if it is likely to be successful. This implies the examination with wholesome wisdom, if one’s objective in meditation will prove successful.

#### 2. Sappāya sampajañña

Compatibility comprehension. When starting something, exploring if it is conducive to be good to one’s object of meditation – enquiring whether it is compatible.

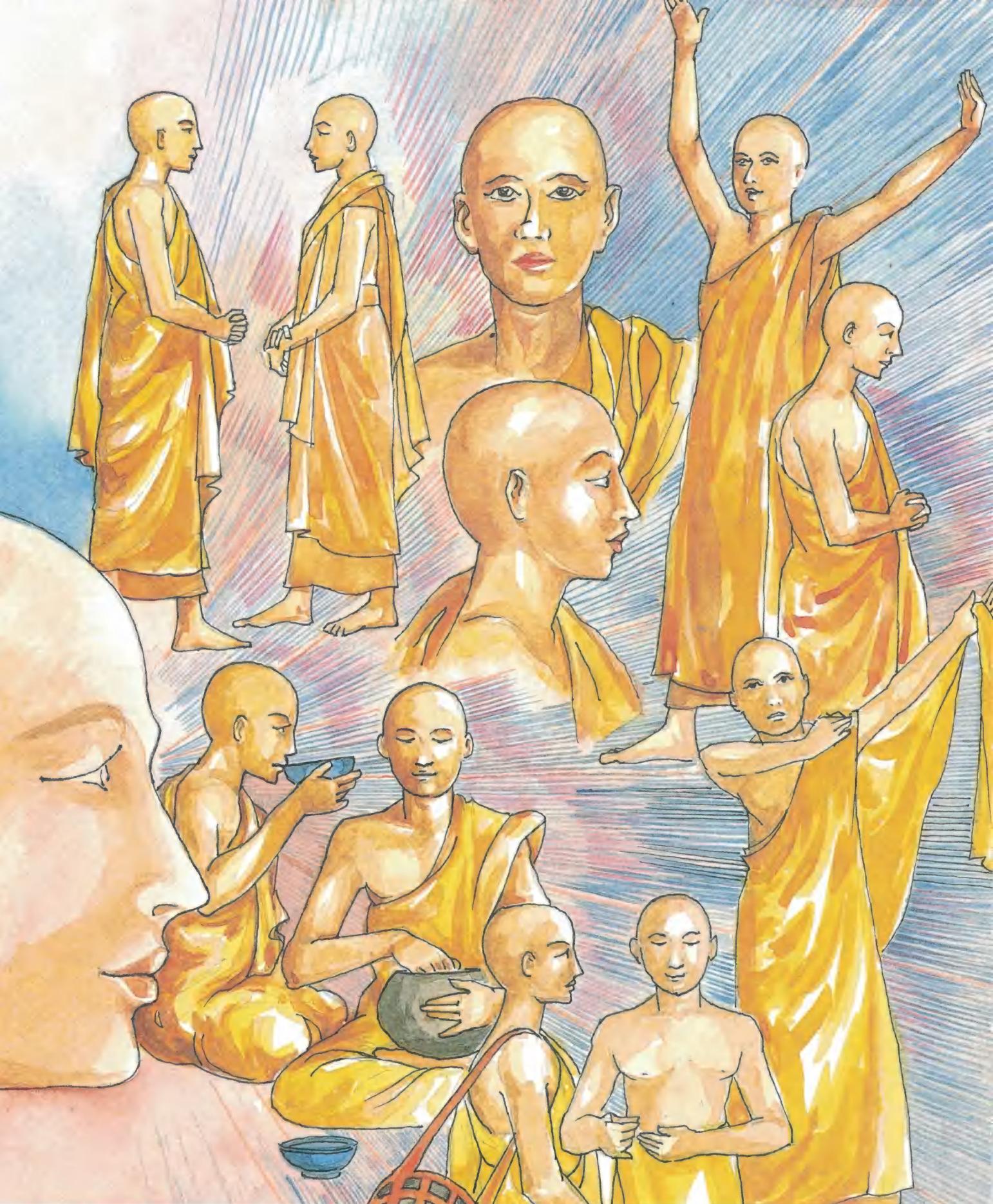
#### 3. Gocara sampajañña

Clear comprehension of the nourishment. When one goes on the alms round, enquiring with wisdom whether that activity befits the object of meditation, is the clear comprehension of nourishment.

#### 4. Asammoha sampajañña

Clear comprehension devoid of the wavering of the mind. Acting without the mind becoming bewildered is described as the clear comprehension, devoid of the wavering of the mind.

Human beings do a vast range of activities from birth to death. Here, what is meant by clear comprehension is doing all those activities with perfect presence of mind. In the segment of the Discourse quoted above, nineteen such acts are classified.



One has to be mindful and clearly conscious when walking forward and backward, in bending or stretching, and in speech and in silence. One has to be aware of whatever one is doing.

These are the nineteen:

1. **abhikkante** - Going forward
2. **paṭikkante** - Returning; coming back
3. **ālokite** - Looking forward
4. **vilokite** - Looking aside
5. **sammiñjite** - Bending hands and legs
6. **pasārite** - Stretching hands and legs
7. **sāṅghātipattacīvara**  
**dhārane**- In wearing the inner and outer robes, and in carrying the alms bowl. (If a layman, wearing lay clothes.)
8. **asite** - Eating
9. **pīte** - Drinking
10. **khāyite** - Chewing

11. **sāyite** - Tasting
12. **uccārapassāvakamme** - In answering calls of nature (defecating and urinating)
13. **gate** - Going
14. **ṭhite** - Standing
15. **nisinne** - Being seated
16. **sutte** - Sleeping
17. **jāgarite** - Remaining sleepless
18. **bhāsite** - Speaking
19. **tunhībhāve** - Remaining silent.

The meditator who practises the four-fold clear comprehension must, on all occasions, act with presence of mind.

Then, the sense of “I”, which makes one think of “myself” and “mine”, will disappear. To that end, this meditation should be practised.





The body contains impurities. Some of them are hair in the head (*kesā*); bodily hair (*lomā*); nails (*nakhā*); teeth (*dantā*).

## PAṬIKKŪLA MANASIKĀRA PABBA

### REFLECTIONS ON REPULSIVENESS

Puna ca param, bhikkhave,  
bhikkhū imameva kāyam uddham  
pādatalā adho kesamatthakā  
tacapariyantam pūram  
nānappakārassa asucino  
paccavekkhati,

“O monks! Again, a monk reflects upon the body, from the soles of his feet up, from the crown of his head down, enclosed in skin, as being full of a variety of impurities.”

*This is the fourth reflection in the meditation upon the body. This form of meditation is also described in the following terms:-*

1. *Meditation on the Loathsome.*
2. *Meditation on the 32 forms.*
3. *Contemplation of the nature of the Body.*
4. *Meditation on the parts of the Body.*

This body is made up of 32 loathsome parts. These are described as the 32 impurities. A man opening a provision bag with two mouths, separates the various grains contained in it. He separates green-gram, sesame seed, peas, etc, and considers them. The same way the meditator reflects on 32 impurities, separating them.

Atthi imasmim kāye kesā, lomā,  
nakhā, dantā, taco, māmsam,  
nahārū, atṭhi, atṭhimiñjā vakkam,  
hadayam, yakanam, kilomakam,  
pihakam, papphāsam,  
antam, antagunam udariyam,  
karīsam, matthalungam, pittam,  
semham, pubbo, lohitam, sedo,

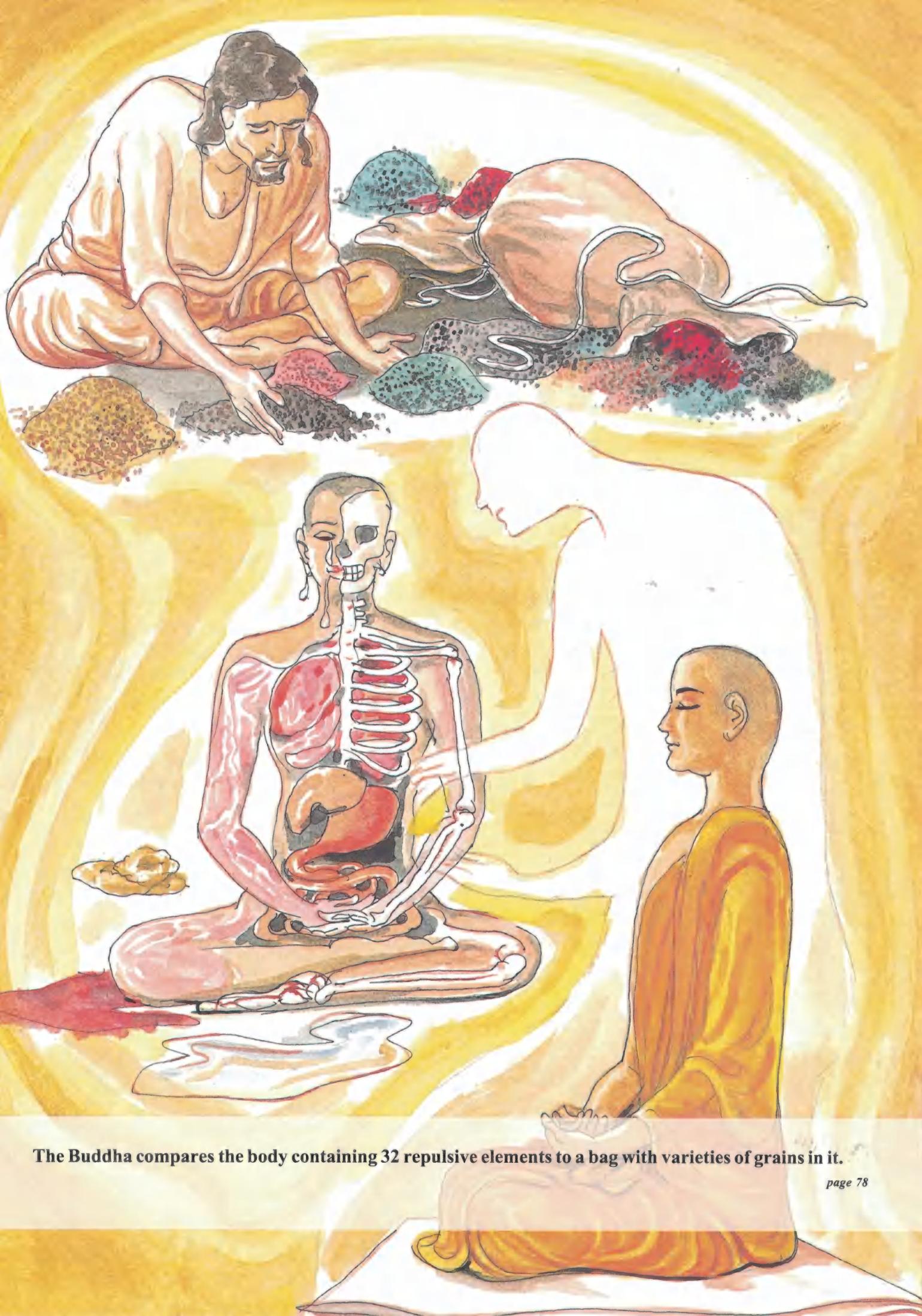
medo, assu, vasā, khelo  
singhānikā, lasikā, muttam ti.

The following 20 belong to the element of earth (solidity):

1. **kesā** - Hair of the head
2. **lomā** - Hair of the body
3. **nakhā** - Nails
4. **dantā** - Teeth
5. **taco** - Skin
6. **māmsam** - Flesh
7. **nahārū** - Sinews
8. **atṭhi** - Bones
9. **atṭhimiñjā** - Bone marrow
10. **vakkam** - Kidneys
11. **hadayam** - Heart
12. **yakanam** - Liver
13. **kilomakam** - Diaphragm
14. **pihakam** - Spleen
15. **papphāsam** - Lungs
16. **antam** - Intestines
17. **antagunam** - Mesentery
18. **udariyam** - Stomach
19. **karīsam** - Faeces
20. **matthalungam** - Brain.

The following 12 belong to the element of water:

21. **pittam** - Bile
22. **semham** - Phlegm
23. **pubbo** - Pus
24. **lohitam** - Blood
25. **sedo** - Sweat
26. **medo** - Fat
27. **assu** - Tears
28. **vasā** - Serum
29. **khelo** - Saliva
30. **singhānikā** - Nasal mucus
31. **lasikā** - Synovial fluid
32. **muttam** - Urine.



The Buddha compares the body containing 32 repulsive elements to a bag with varieties of grains in it.

The meditator contemplates separately the 32 forms of impurities contained in the body, from the soles of the feet up, from the crown of the head down, enclosed in skin. He considers them separately as body-hair, nails, teeth, skin, etc. The meditator analyses all these in terms of impermanence, suffering and soul-lessness.

Such contemplation is described as the “reflection upon loathsomeness”.

*Those who practise this meditation should first study the Pali text that describes the form of meditation. Next, each segment of the text should be contemplated in one's own language.*

These 32 forms can be approached in seven ways. The seven fold approached to 32 terms are:-

1. **Vacasā** - Verbal – one speaks out while meditating
2. **Manasā** - Mental – one reflects upon each mentally
3. **Vannato** - In terms of the colour of each item
4. **Santhānato** - In terms of the shape

- and appearance of each item
- 5. **Disā** - The direction in which each is located
- 6. **Okāsato** - The place where each is located
- 7. **Paricchedato** - By breaking down each part into its essence

When meditation is practised for some time, the meditator will understand quite clearly what the 32 loathsome items are. The meditator will realize their impermanence and their loathsomeness. He will realize that there is nothing that could be described as “I” or “mine”. Each item can be analyzed in terms of the three characteristics, namely, impermanence, suffering and soul-lessness.

No sense of lust arises, when this form of meditation is practiced. No ill-will arises. No sense of disorientation occurs. The mind becomes one-pointed. The mind becomes free of defilements.

The mind gets attuned to the realization of the Deathless – Nibbana. Therefore, one must practise the Reflection on the Loathsome.





The meditator reflects on his own body analysing it into four elements in the way a butcher or his assistant cuts and separates the body of a cow into portions.

## DHĀTUMANASIKĀRA PABBA

### REFLECTION ON PRIMARY ELEMENTS

“O monks! Again, a monk reflects upon the primary elements of this body, in whatever manner it is placed or in whatever manner it is disposed. In this body, there is the earth element; there is the water element; there is the fire element; and there is the wind element.”

**Puna ca param, bhikkhave, bhikkhū imam’eva kāyam yathāṭhitam  
yathā pañihitam dhātuso  
paccavekkhati, atthi imasmim kāye  
paṭhavīdhātu, āpodhātu, tejodhātu,  
vāyodhātu’ti**

The body of beings is a combination of various primary elements. In this Discourse on the Four Establishments of Mindfulness, these primary elements are classified as:-

1. **paṭhavīdhātu** - The earth element: solidity, hardness
2. **āpodhātu** - The water element: liquid quality
3. **tejodhātu**-The heat element: warm quality
4. **vāyodhātu** - The wind element.

“Dhātu Manasikāra Bhāvanā” is the “Reflection upon Primary Elements”. Primary Element is the original form of some object. There are four primary elements in the world. These are the 4 elements out of which everything originates. These elements are described as the “Four Great Elements”.

#### 1. Saviññānaka - Animate

#### 2. Aviññānaka - Inanimate

All component things that are inanimate have been originated by these elements. The human body works due to a combination of these four elements. Reflecting separately upon each of these primary elements in the body is Meditation on Primary Elements.

Meditating upon the Primary Elements implies the reflection that, with the exception of these four primary elements, beings do not possess a separable soul or a self.

The meditation on the 32 impurities of the body made the meditator realize that this body consists of 32 impurities. Of these 32, twenty belong to the earth element. These are: *hair on the head; hair on the body; nails; teeth; skin; flesh; sinews; bones; bone marrow; kidneys; heart; liver; diaphragm; spleen; lungs; intestines; mesentery; stomach; faeces; brain.*

The remaining 12 belong to the water element. These are: *bile; phlegm; pus; blood; sweat; fat; tears; serum; saliva; nasal mucus; synovial fluid; urine.*

In our body we have only 20 portions of earth element, and 12 portions of water element. Even after the death of a being these elements persist.

The heat element and the wind element in a body are considered its “life” force. The element of wind is the active agent in a body. That, too, arises due to the heat element. It gives the body its power. As long as the element of heat in a body lasts, so long will that body live. Once the



The very attractive body of a young woman who has practised the art of beauty culture to increase the allure of her body too decays in death.

element of heat leaves the body fully, at that time the being is pronounced dead. At that point the element of wind, too, becomes inactive.

A clever butcher slaughters a bull. He sells its meat at a four-way junction, separating it into four portions. At that point the concept of “bull” disappears, and people describe it as “beef”. In the same way, the meditator too reflects upon the body as a combination of various elements that make up the body. The meditator considers that there is no being other than the four primary elements. *He begins to reflect that there is no individual, no self, other than the*

*primary elements. He contemplates that there is no individual – no “self” – no soul. He considers the four primary elements separately. He reflects upon them.* Once you contemplate that way, the feeling of “I” and “mine” begin to disappear. The mind becomes calm and tranquil. The mind frees itself from defilements. The mind inclines towards the eternal bliss – Nibbana.

Whenever the meditator can find the time he must concentrate on the Primary Elements. He must start meditating on these Four Elements. He must practise this diligently.





To practise cemetery meditation a practitioner may either visit a cemetery, where decomposing bodies are available, or visualize nine stages of decomposing of a dead body.



## NAVASIVATHIKA PABBA

### THE NINE CEMETERY CONTEMPLATION

“Sīvathika” signifies cemetery. There are 10 forms of meditation concentrating on corpses cast away in the cemetery. These have been described as the 10 loathsome objects of meditation. Of these 10 only 9 are given in the Discourse on the Establishment of Mindfulness. These are characterized as the “9 Cemetery Contemplations”.

*In ancient times dead bodies were not buried. The rite of cremating dead bodies also did not exist. Those days the dead bodies were swaddled in a cloth and were cast in cemeteries deep in the forest. Those who meditated awaited this opportunity and were in the habit of reflecting upon these dead bodies. Today, dead bodies are not cast that way in cemeteries. In consequence, it is extremely difficult to practise the 9 forms of cemetery meditation, these days.*

The meditation on the 9 forms of corpses can be practised with the help of illustrations. This form of meditation is suitable for those who are passionate in character.

A meditator who has gone to the forest to meditate, or a meditator living in a village, or in a city, can practise looking at the illustrations. The meditator will reflect thus: “My body, too, is like that. It, too, has the same nature. My body, too, does not transcend this impermanent nature.” He should reflect upon the dead body in terms of impermanence, suffering and soullessness. The meditator must attempt to reflect upon the three characteristics of life, and must make an attempt to develop insight.

There is yet another matter that should be kept in mind. The female dead body is not suitable

for a male meditator. The male dead body is not suitable for a female meditator. This is merely because the object of meditation, being of the opposite sex, is likely to rouse passion.

There are 9 objects in the 9 cemetery meditations. They are as follows:

1. **Uddhumātakam** - The swollen dead body
2. **Vinīlakam** - The dead body turned ugly blue
3. **Vipubbakam** - The dead body full of pus
4. **Vicchiddakam** - The dead body that is broken and disintegrated
5. **Vikkhāyitakam** - The dead body eaten by animals
6. **Vikkhittakam** - The dead body eaten by animals, with parts strewn around
7. **Hata Vikkhittakam** - The dead body with parts and limbs strewn in various directions
8. **Lohitakam** - The dead body oozing blood
9. **Pulāvakam** - The dead body infested with worms.

The meditation practised while looking at a dead body on nine occasions in nine ways is described as the nine cemetery contemplations.

Looking at the illustrations the meditator must say:-

**Ayam'pi kho kāyo Evam dhammo,  
evam bhāvī, etam anatīto'ti,**

"My body, too, is of the same nature. It, too, will become like this. This situation cannot be transcended."

The meditator must contemplate in terms of the three characteristics: **Anicca** - impermanence, **Dukkha** - suffering and **Anatta** - soullessness. Insight dawns due to it. This meditation will help you to reduce your love and admiration of the human body.

*The nine parts of this meditation should be contemplated in nine phases. Compare the meditator's own body with the dead body. This will eradicate the sense of self and the*

*feeling of "I" and "mine" in the meditator. When the sense of self is eradicated the wisdom necessary to realize Nibbana begins to dawn on the meditator. The first cemetery meditation should be practised in terms of impermanence, suffering and self-lessness. The first cemetery meditation should be practised for some time. Next, the meditator should proceed to the second cemetery meditation. The meditator must make an effort to acquire all these nine Cemetery Meditations this way.*

The initial segments of The Body Contemplation section of the Discourse on the Establishment of Mindfulness dealt with Breathing Meditation, Meditation on Deportments, Meditation on Four Clear Comprehension, Meditation on the Loathsome and Meditation on the Primary Elements.





**Contemplation on feelings involves the practitioner in focusing on various types of sensation he undergoes during the practice.**

## VEDANĀNUPASSANĀ

### FEELING - CONTEMPLATION

**F**eeling is a mental factor. In other words a thought-form that occurs in one's mind. Contemplating such feelings is described as “Vedanānupassanā” – reflecting upon feelings. In the Discourse on the Establishment of Mindfulness this meditation in feeling has been classified into 9 segments. They are:-

1. **Sukham vedanam vediyamāno, sukham vedanam vediyāmī'ti pajānāti.**  
While experiencing happiness, being aware that happiness is being experienced.
2. **Dukkhamvedanam vediyamāno, dukkham vedanam vediyāmī'ti pajānāti.**  
While experiencing suffering, being aware that suffering is being experienced.
3. **Adukkhamasukham vedanam vediyamāno, adukkhamasukham vedanam Vediyāmī'ti pajānāti.**  
While experiencing a mental feeling which is neither happiness nor suffering, being aware that a mental feeling is being experienced.
4. **Sāmisam vā sukham vedanam vediyamāno, sāmisam sukham vedanam vediyāmī'ti pajānāti.**  
While experiencing a worldly pleasure, being aware that a worldly pleasure is being experienced.
5. **Nirāmisam vā sukham vedanam vediyamāno, nirāmisam**
6. **Sāmisam vā dukkham vedanam vediyamāno, sāmisam dukkham vedanam vediyāmī'ti pajānāti,**  
While experiencing a worldly suffering, being aware that a worldly suffering is being experienced.
7. **Nirāmisam vā dukkham vedanam vediyamāno, nirāmisam dukkham vedanam vediyāmī'ti pajānāti;**  
While experiencing a spiritual suffering, being aware that a spiritual suffering is being experienced.
8. **Sāmisam vā adukkhamasukham vedanam vediyamāno, sāmisam adukkhamasukham vedanam vediyāmī'ti pajānāti;**  
While experiencing a neutral worldly feeling, being aware that a neutral worldly feeling is being experienced.
9. **Nirāmisam vā adukkhamasukham vedanam vediyamāno, nirāmisam adukkhamasukham vedanam vediyāmī'ti pajānāti;**  
While experiencing a neutral spiritual feeling, being aware that a neutral spiritual feeling is being experienced.

**Vedanā** implies experiencing. It is not permanent. When the eye meets a visual object

it is recognized as a visual object. Along with that eye-consciousness arises.

In consequence, contact takes place. This brings about experiencing.

1. **Cakkhu** - Eye – visual object
2. **Sota** - Ear – sound
3. **Ghāna** - Nose – smell
4. **Jivhā** - Tongue – taste
5. **Kāya** - Body – touch.

When such organs as the eye receive such relevant objects as visual objects, experiencing takes place. The experiencing is three-fold:

1. **Sukham vedanam**  
Happy experience (pleasant sensation)
2. **Dukkhamvedanam**  
Unhappy experience (unpleasant sensation)
3. **Adukkhamasukham vedanam**  
Neutral experience (neither pleasant nor unpleasant sensation).

Organs like the eye receive pleasant experiences due to visual objects, etc. Such a thing is a happy experience. Similarly, due to bad objects bad experiences, bad sensations occur. Such an experience is an unhappy experience. Some experiences are neither good nor bad – but are neutral. Such experiences are neither pleasant nor unpleasant. They are also described as neutral experiences.

Five-fold sensual pleasures generate “worldly happiness”. The losses of five-fold sensual

pleasures bring about sensations or experiences or feelings of “worldly unhappiness”. The possession or lack of five-fold sensual pleasures brings about a sensation of neutrality in which there is neither the presence nor the lack of sensual pleasures. When an individual is alienated from five-fold sensual pleasures one experiences a “spiritual pleasure”. The abandoning of five-fold sensual pleasures is described also as “renunciation”. The suffering caused by five-fold sensual pleasures is described as “spiritual suffering”. The state of neutrality that is brought about by neither alienating nor non-alienating of five-fold sensual pleasures is described as a “sensation of spiritual neutrality”. This way, the “Contemplation of Feeling” is classified into 9 sections.

The meditator, when experiencing happiness, unhappiness, a neutral feeling, or a feeling of worldly happiness or worldly unhappiness, or a feeling of worldly neutrality, or else a feeling of spiritual happiness or spiritual unhappiness, or a spiritually neutral sensation, he must contemplate those sensations either as happiness, or as unhappiness, or as a neutral sensation. These sensations, feelings and experiences are all processes taking place in the mind. But there is no person or self experiencing them. There is no life experiencing them. There is no soul that could be considered either “I” or “mine”.

The Contemplation of Feeling implies the analysis of all these in terms of impermanence, suffering and soul-lessness, and becoming conscious of those. You must direct your mind in terms of these experiences, sensations and feelings you receive.





Focusing on mind (Cittānupassanā), the meditator may reflect on various ways in which his mind keeps on changing.

## CITTĀNUPASSANĀ

### THE CONTEMPLATION OF CONSCIOUSNESS

**C**ontemplation of Consciousness implies reflecting upon the mind. The mind has tremendous power. The only sage who discovered the nature of the mind is the Buddha. He was able to discover them by developing the mind. Developing the mind implies meditation. This works down a whole series of meditations. If one practices them according to the methodical instructions given, the mind will develop. The tranquil mind tends towards transcendental wisdom.

It is difficult to turn the mind towards the supramundane. To achieve this, the mind should be cultivated in terms of meditations over a long period of time in the cycle of births.

It is not at all easy to restrain the mind. It is much more difficult than taming a wild buffalo. The mind shakes and trembles like a fish taken out of water. The mind shifts to various thoughts and objects. Contemplate your mind for a moment with your mind itself. This will reveal the true nature of the mind.

Just as a clever fletcher straightens a bent arrow, or just as a clever cultivator directs the water to his field, the shaking, trembling, untamed and unrestrained mind is tamed towards the Deathless by the meditator. He makes use of either the one-pointedness of the mind or insight meditation.

What the Contemplation of Consciousness means, is the contemplation of the meditator's own mind, with the meditator's own mind. In the Discourse on the Establishment of Mindfulness, 16 different ways in which the mind could be contemplated are indicated. Although there are 16 ways of contemplating the mind,

as an object of meditation, in effect they are all one. The following are the 16 forms of "Consciousness Contemplation":-

1. **Sarāgam vā cittam sarāgam cittan'ti pajānāti.**  
Knows the lustful consciousness as a lustful consciousness.
2. **Vītarāgam vā cittam vītarāgam cittan'ti pajānāti.**  
Knows the lust-free consciousness as a lust-free consciousness.
3. **Sadosam vā cittam sadosam cittan'ti pajānāti.**  
Knows the mind affected by hate, as a mind affected by hate.
4. **Vītadosam vā cittam vītadosam cittan'ti pajānāti.**  
Knows the mind unaffected by hate as a mind unaffected by hate.
5. **Samoham vā cittam samoham cittan'ti pajānāti.**  
Knows the mind affected by delusion as a mind affected by delusion.
6. **Vītamoham vā cittam vītamoham cittan'ti pajānāti.**  
Knows the mind unaffected by delusion as a mind unaffected by delusion.
7. **Sankhittam vā cittam sankhittam cittan'ti pajānāti.**  
Knows the contracted mind as a contracted mind.

8. <b>Vikkhittam vā cittam vikkhittam citta' ti pajānāti</b> Knows the scattered mind as a scattered mind.	The meditator, who contemplates one's mind with one's own mind, knows the consciousness that occurs in the mind, at each stage. Such awareness of one's consciousness at each moment is the "Contemplation of the Mind". One must contemplate one's own mind this way. To enable a person to think about the 16 states of mind (consciousness) given above, these expressions are explained here.
9. <b>Mahaggatam vā cittam mahaggatam citta' ti pajānāti.</b> Knows the mind that has become great as a mind that has become great.	1. <b>Sarāga -</b> Lustful mind
10. <b>Amahaggatam vā cittam amahaggatam citta' ti pajānāti</b> Knows the undeveloped mind as an undeveloped mind.	2. <b>Vitarāga -</b> Mind free of lust
11. <b>Sa-uttaram vā cittam sauttaram citta' ti pajānāti.</b> Knows the sensuous mind as a sensuous mind.	3. <b>Sadosa -</b> Mind affected by hate
12. <b>Anuttaram vā cittam anuttaram citta' ti pajānāti</b> Knows the superior mind as a superior mind.	4. <b>Vītadosa -</b> Mind unaffected by hate
13. <b>Samāhitam vā cittam samāhitam citta' ti pajānāti.</b> Knows the tranquil mind as a tranquil mind.	5. <b>Samoha -</b> Deluded mind
14. <b>Asamāhitam vā cittam asamāhitam citta' ti pajānāti</b> Knows the mind that is not tranquil (troubled) as the not tranquil (troubled) mind.	6. <b>Vītamoha -</b> Undeluded mind
15. <b>Vimuttam vā cittam vimuttam citta' ti pajānāti.</b> Knows the freed mind as the freed mind.	7. <b>Sankhitta -</b> Contracted (shrunk) mind
16. <b>Avimuttam vā cittam avimuttam citta' ti pajānāti</b> Knows the mind that is not freed as the not freed mind.	8. <b>Vikkhitta -</b> Dissipated (scattered) mind
	9. <b>Mahaggata -</b> The mind that has become great
	10. <b>Amahaggata -</b> The undeveloped mind
	11. <b>Sauvata -</b> The mind of the plane of consciousness
	12. <b>Anuttara -</b> The superior mind
	13. <b>Samāhita -</b> Tranquil mind
	14. <b>Asamāhita -</b> Mind that is not tranquil
	15. <b>Vimutta -</b> The freed mind
	16. <b>Avimutta -</b> The unfreed mind.

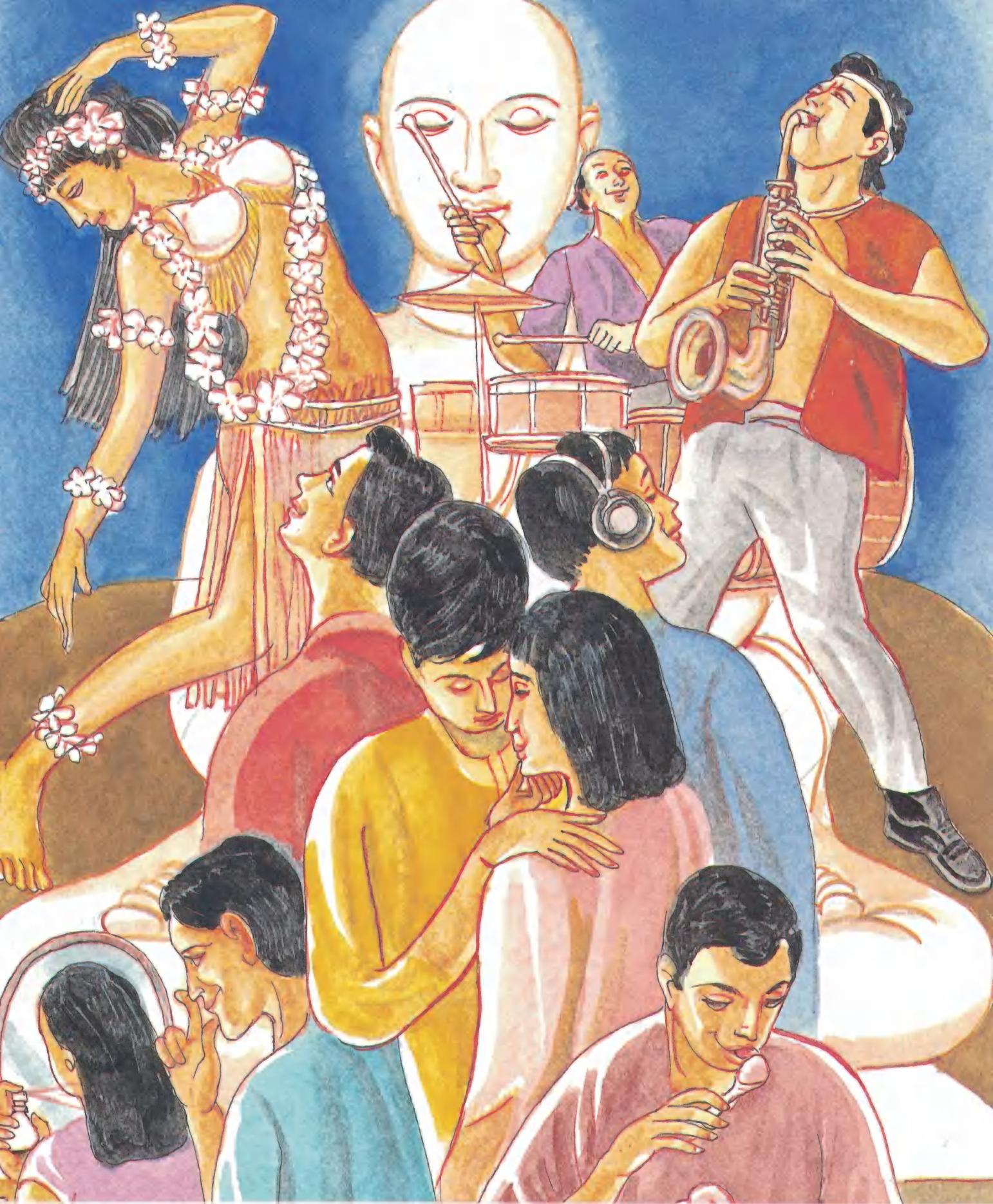
The meditator can now recognize the mind that occurs in him. The meditator can now identify his lustful mind as lustful. This way the meditator has to contemplate the states of mind that occur from time to time.

As the first step, the meditator must identify each state of mind. Next, recognize the impermanence of each state of mind.

The meditator's duty is to restrain the mind in terms of the states of mind and to develop the mind. As the meditator is conscious of various states of mind, he can avoid evil thoughts. He can cultivate higher states of mind, to raise the mind to a higher level.

The path is clear to achieve every purpose clearly, and without being cluttered. When being conscious of these states of mind, he must be aware that these states are not created by any given being or self, but are a mere process of a body. He must contemplate the states of mind that arise and disappear as impermanent. He must think of them as sorrowful. He must think of them as soul-less.





Those who meditate become aware that five forms of hindrances obstruct the proper functioning of the mind. Of these five, sense-desire (kāmacchanda) is foremost. When the mind is sensually attached to a given object the person who meditates will not be able to experience reality.



## DHARMĀNUPASSANĀ

### THE CONTEMPLATION OF MIND-OBJECTS

The expression “Dharmānupassanā” implies contemplating in terms of mind-objects. The following categories come within mind-objects: All the processes that occur in the mind; the five forms of clinging, namely – corporeality group, feeling group, perception group, mental-formation group and consciousness group; the six sense-bases, namely – the eye, the ear, the nose, the tongue, the body and the mind; the seven Factors of Enlightenment, namely – mindfulness, investigation of the Law, energy, rapture, tranquility, concentration and equanimity; the Four Noble Truths, namely – the truth of suffering, the truth of the origin of suffering, the truth of the extinction of suffering and the truth of the eight-fold path leading to the cessation suffering.

The Contemplation of Mind-objects constitutes the meditation upon all these. Of the four forms of the Establishment of Mindfulness this is the most difficult segment of meditation. The Contemplation of Mind-objects is classified into five sections, as follows:

1. **Nīvaraṇa Pabba**  
The Obstacles
2. **Khanda Pabba**  
The Groups of Clinging
3. **Āyatana Pabba**  
The Sense-bases
4. **Bojjhaṅga Pabba**  
The Factors of Enlightenment
5. **Catu Sacca Pabba**  
The Four Noble Truths.

### HINDRANCES NĪVARĀNA PABBA

There are five categories of obstacles, hindrances. These occur within one's mind. The contemplation of the obstacles that arise within one's mind is described in the “obstacle” section.

These 5 obstacles destroy and blunt absorption, supernormal knowledge. That is why these are described as obstacles – hindrances.

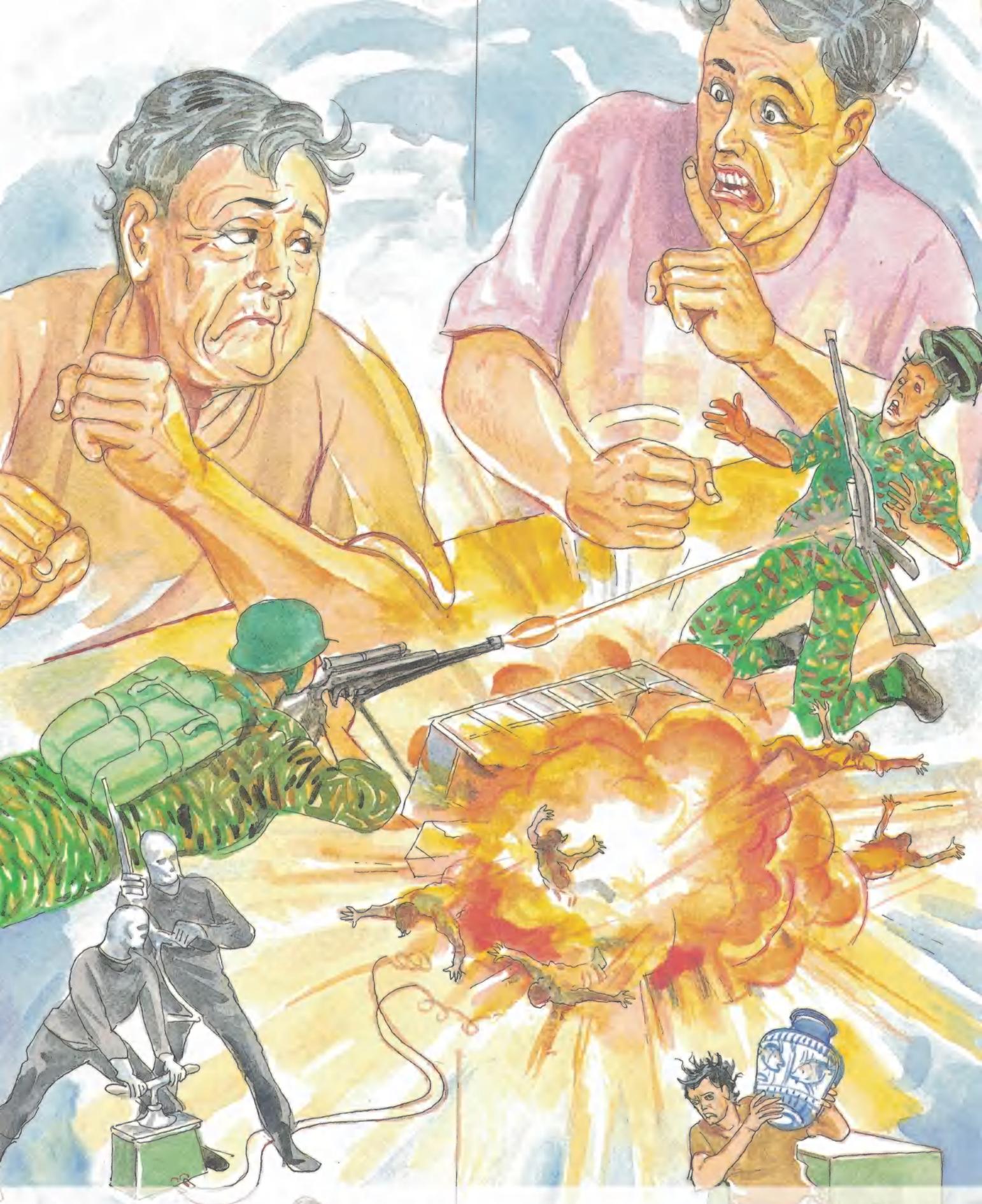
- i. **Kāmacchanda** - Sensuous Desire
- ii. **Vyāpāda** - Ill-will
- iii. **Thīna Middha** - Sloth and Torpor
- iv. **Uddhacca Kukkucca** - Restlessness and Scruples
- v. **Vicikicchā** - Sceptical Doubt

One must contemplate each of these 5 obstacles in 5 different ways. The Discourse of the Establishment of Mindfulness has given instructions about how this has to be done.

### SENSUOUS DESIRE KĀMACCHANDA

What is meant here is indulgence in sensual pleasures – the deep desire for sensual objects. When one contemplates all objects as pleasant, this deep desire occurs. The deep sensuous desires that arise in one's mind can be contemplated in 5 different ways. This has been referred to, in the Discourse on the Establishment of Mindfulness, as follows:-

1. Santam vā ajjhattam kāmacchandam, atthi me ajjhattam kāmacchando ti pajānāti.



Anger (Vyāpāda) is one of the five hindrances that people experience when they are affected by resentment. To counter this hindrance people must exude love. Anger is an obstacle not only for spiritual achievement, but also for worldly success.

If sensuous desire is present within him the meditator becomes aware that sensuous desire is present within him.

**2. Asantam vā ajjhattam vyāpādam  
natthi me ajjhattam vyāpādo'ti pajānāti**

If sensuous desire is not present within him the meditator becomes aware that sensuous desire is not present within him.

**3. Yathā ca anuppannassa kāmac-  
chandassa uppādo hoti, tañca pajānāti**

If the sensuous desire that was not present earlier, but occurs now, the meditator becomes aware that the sensuous desire that was not there earlier, has occurred now.

**4. Yathā ca uppannassa kāmacchandassa  
pahānam hoti, tañca pajānāti**

If the sensuous desire that occurred within him disappears, the meditator knows that the sensuous desire that occurred within him has now disappeared.

**5. Yathā ca pahinassa kāmacchandassa  
āyatim anuppādo hoti, tañca pajānāti**

If the sensuous desire that disappeared from his mind does not occur again in his mind, the meditator becomes aware of that too.

**ILL-WILL  
VYĀPĀDA**

This is also described as anger, resentment, rage, displeasure, etc. This ill-will hinders the path to liberation. The obstacle of ill-will has to be contemplated in 5 ways.

These are indicated in the Discourse on the Establishment of Mindfulness, in the following manner:

**1 Santam vā ajjhattam vyāpādam, atthi  
me ajjhattam vyāpādo'ti pajānāti,**

If the obstacle of ill-will is present in one's mind, the meditator becomes aware that it is present.

**2. Asantam vā ajjhattam vyāpādam  
natthi me ajjhattam vyāpādo'ti pajānāti**  
If the obstacle of ill-will is not present within one's mind, the meditator becomes aware that it is not present.

**3. Yathā ca anuppannassa vyāpādassa  
uppādo hoti, tañca pajānāti**

If the ill-will that was not there within him, begins to arise within him, the meditator becomes aware of that, too.

**4. Yathā ca uppannassa vyāpādassa  
pahānam hoti, tañca pajānāti**

If the ill-will that arose within him has now disappeared, the meditator knows that as well.

**5. Yathā ca pahinassa vyāpādassa  
āyatim anuppādo hoti, tañca pajānāti**

If ill-will is not going to arise within him once again, the meditator knows that, too.

**SLOTH AND TORPOR  
THĪNA MIDDHA**

The expression “thīna” implies the lethargy of mind – the laziness one feels. These feelings occur together. When the mind becomes inactive, thoughts too become inactive. Therefore, this hinders the path to liberation. The hindrance of sloth and torpor has to be contemplated in 5 ways. These 5 forms of meditation have been indicated as follows in the Discourse of the Establishment of Mindfulness:

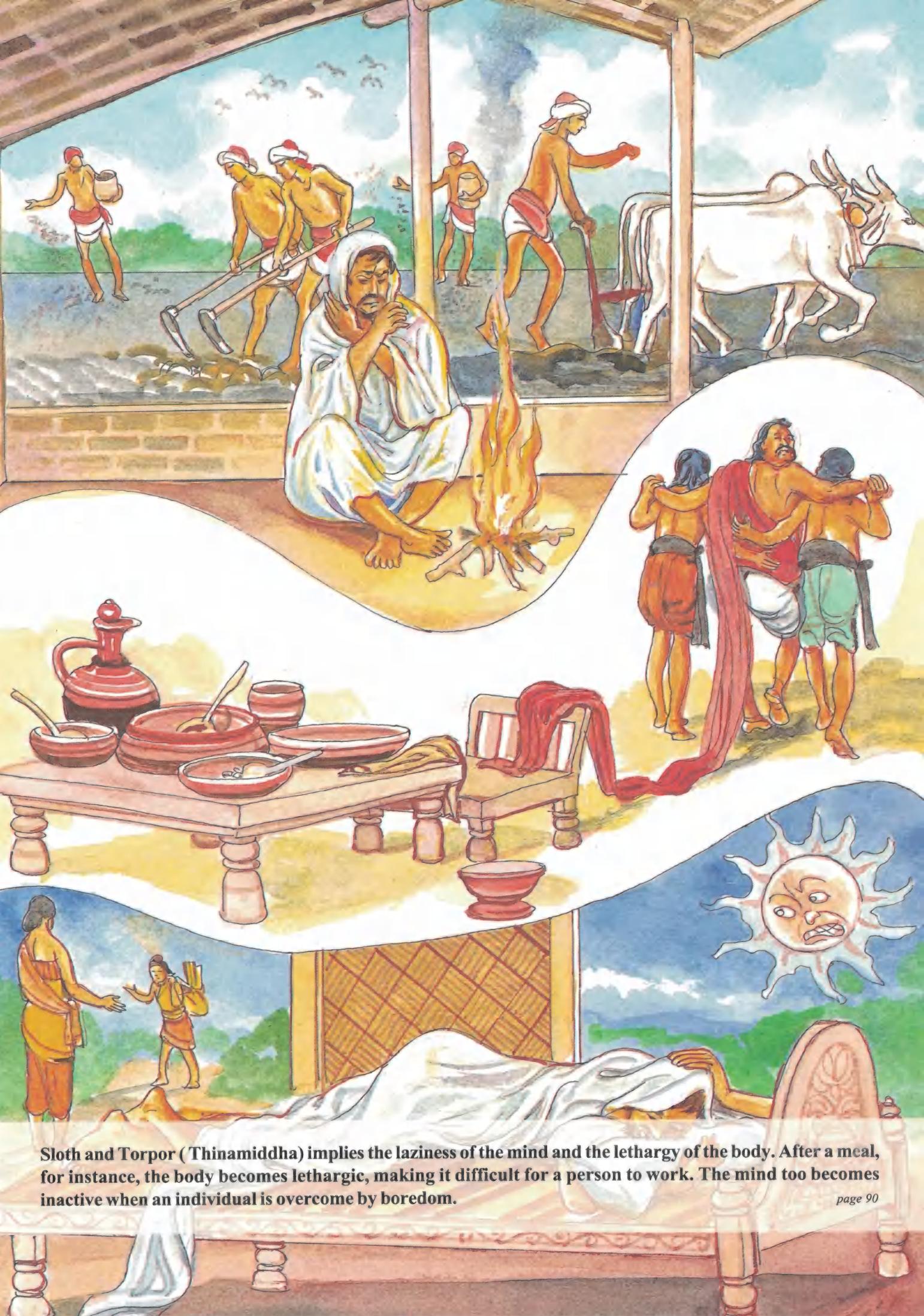
**1. Santam vā ajjhattam thīnamiddham,  
atthi me ajjhattam thīnamiddhan'ti  
pajānāti.**

If sloth and torpor are present within his mind the meditator knows that sloth and torpor are present within him.

**2. Asantam vā ajjhattam thīnamiddham,  
natthi me ajjhattam thīnamiddhan'ti  
pajānāti**

If sloth and torpor are not present within his mind the meditator knows that, too.





**Sloth and Torpor (Thinamiddha)** implies the laziness of the mind and the lethargy of the body. After a meal, for instance, the body becomes lethargic, making it difficult for a person to work. The mind too becomes inactive when an individual is overcome by boredom.

**3. Yathā ca anuppannassa**

**thīnamiddhassa uppādo hoti, tañca pajānāti**

If sloth and torpor, not present within him now, are likely to arise again, the meditator knows.

**4. Yathā ca uppannassa thīnamiddhassa pahānam hoti, tañca pajānāti**

If sloth and torpor that arose in his mind have disappeared, the meditator knows it.

**5. Yathā ca pahīnassa thīnamiddhassa āyatim annuppādo hoti, tañca pajānāti**

If sloth and torpor that have disappeared from his mind do not arise again, he knows that, too.

**RESTLESSNESS AND SCRUPLES  
UDDHACCA KUKKUCCA**

“*Uddhacca*” implies the restlessness of mind. It is like a flag caught in the wind. The mind becomes agitated. It is not calm. “*Kukkucca*” implies the repentance. Due to restlessness and repentance, virtuous activities get hindered. This state of mind is described as restlessness and scruples – repentance. This is a hindrance and an obstacle to the path to liberation. This hindrance has to be contemplated in 5 ways. These 5 ways have been described in the Discourse on the Establishment of Mindfulness, in the following manner:

**1. Santam vā ajjhattam uddhacca kukkuccam, atthi me ajjhattam uddhaccakukkuccan’ti pajānāti**

If the hindrance of restlessness and scruples is present within him, the meditator knows that hindrance is present within him.

**2. Asantam vā ajjhattam uddhacca kukkuccam, natthi me ajjhattam uddhacca-kukkuccan’ti pajānāti**

If that hindrance is not within him, the meditator knows that it is not present within him.

**3. Yathā ca anuppannassa uddhacca kukkuccassa uppādo hoti, tañca pajānāti**

If the hindrance of restlessness and scruples that had not risen within him, rises now, the meditator knows that, too.

**4. Yathā ca uppannassa uddhaccakukkuccassa pahānam hoti tañca pajānāti**

If the hindrance of restlessness and scruples has disappeared from within him, the meditator knows that, too.

**5. Yathā ca pahīnassa uddhacca-kukkuccassa āyatim anuppādo hoti tañca pajānāti,**

If the hindrance of restlessness and scruples that have disappeared from within him, will not return, the meditator knows that, too.

**SCEPTICAL DOUBT  
VICIKICCHĀ**

“*Vicikicchā*” implies doubt. It is the inability to discern clearly the mental objects that arise in one’s mind. These doubts are eight in form. They are as follows: Doubt about the Buddha, the Doctrine and the Brotherhood, doubt about rules of discipline; doubt about previous births; doubt about the next birth; doubt about both the past birth and the next birth; and doubt about the dependent origination.

**1. Santam vā ajjhattam vicikiccham, atthi me ajjhattam vicikicchā’ti pajānāti**

If the hindrance of skeptical doubt is present within him, he knows that.

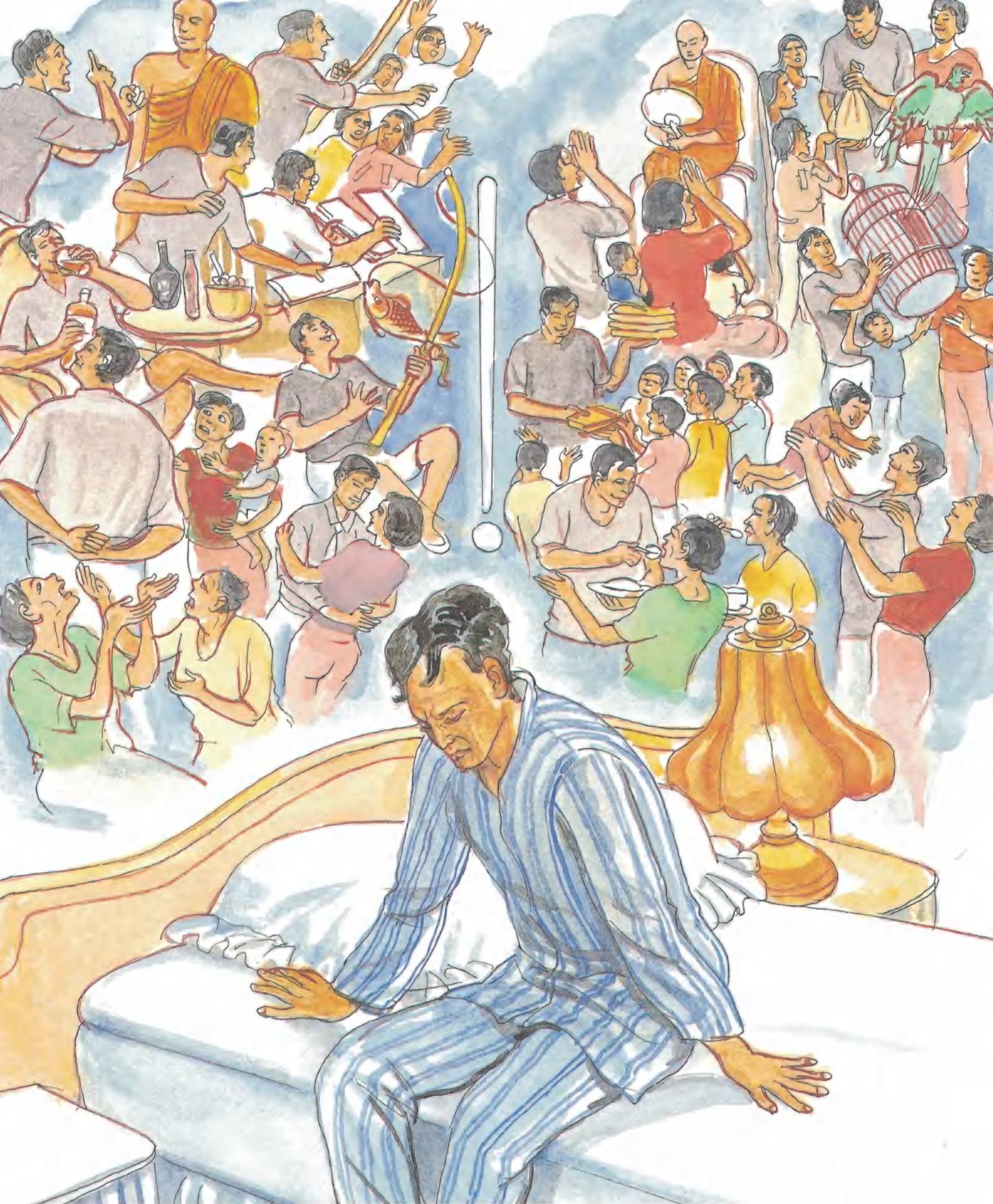
**2. Asantam vā ajjhattam vicikiccham, natthi me ajjhattam vicikicchā’ti pajanati**

If the hindrance of sceptical doubt is not present within him, the meditator knows that.

**3. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti**

If the hindrance of sceptical doubt arises within him, the meditator knows that.

**4. Yathā ca uppannāya vicikicchāya pahānam hoti, tañca pajānāti**



When the mind is troubled, agitation and worry (Uddhacca Kukkucca) arise. These make it impossible for a person to concentrate properly. Thus, they become a hindrance to meditation.

If the hindrance of sceptical doubt that arose within him has disappeared within him, the meditator knows that.

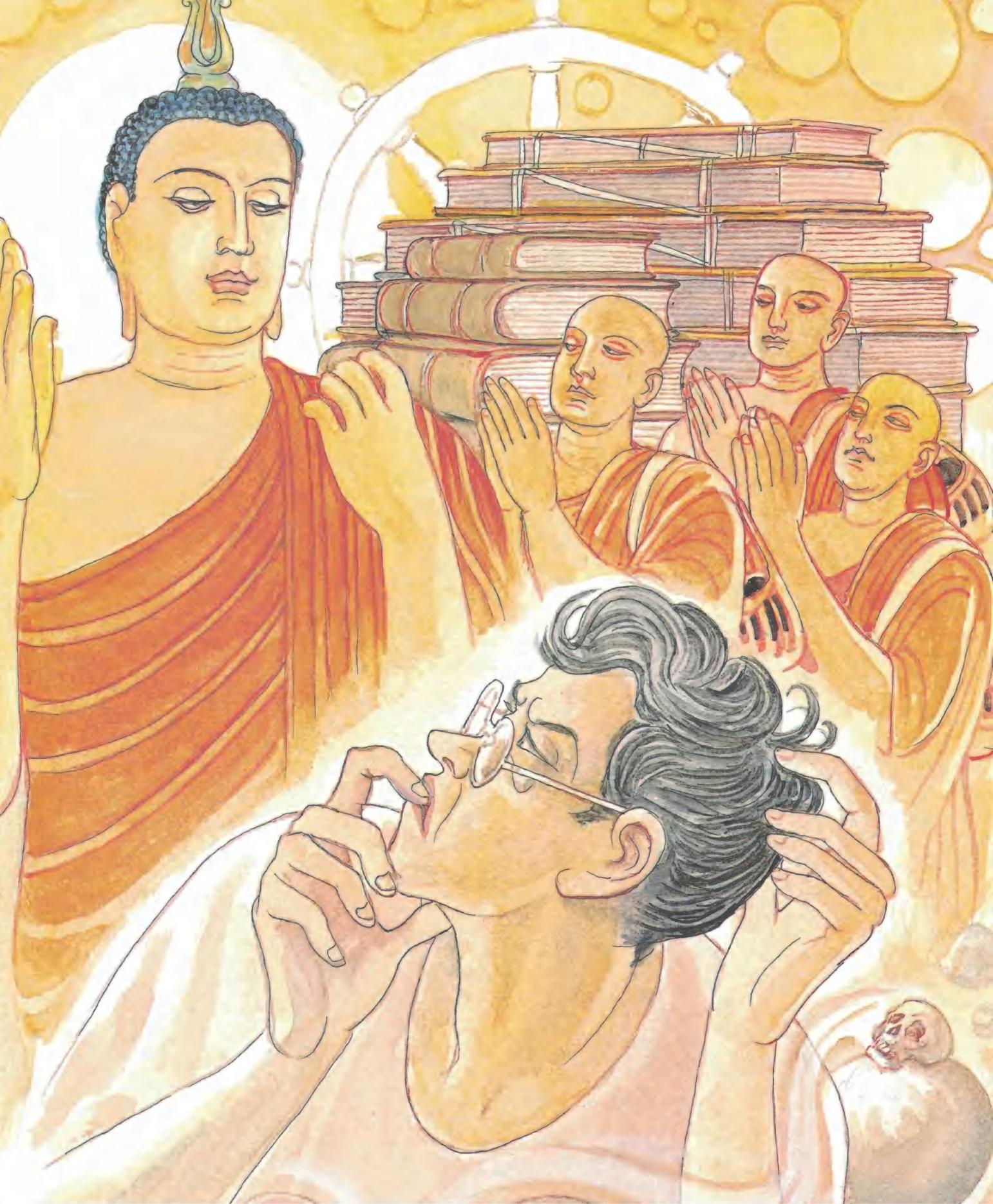
**5. Yathā ca pahināya vicikkicchāya āyatim  
anuppādo hoti, tañca pajānāti**

If the hindrance of sceptical doubt that has disappeared will not rise again within him, the meditator knows that.

*The study of each of the Five Hindrances separately, is described as “Nīvaraṇa Pariggaha” – The Analysis of the Hindrances. The meditation on the Mental-objects is a subtle process.*

*The meditation on the hindrances should be methodically practised.*





Doubt (*Vicikicchā*) obstructs proper spiritual life. Those who are sceptic tend to doubt the Buddha, the Dhamma and the Order. They have doubts about the religious discipline, about past birth and about rebirth etc., These doubts prove an obstacle to the Path of Liberation.

## PAÑCAKKHANDHA

### FIVE AGGREGATES

Beings are made up of five groups of aggregates.  
These five are:-

1. **Rūpakkhandha**  
The Corporeality Group
2. **Vedanākkhandha**  
The Feeling Group
3. **Saññākkhandha**  
The Perception Group
4. **Sankhārakkhandha**  
The Mental Formation Group
5. **Viññānakkhandha**  
The Consciousness Group

What is meant by the meditation on the analysis of groups is the considering of each of the groups in three ways.

*The Discourse on the Establishment of Mindfulness gives the manner in which this meditation must be practised.*

#### THE CORPOREALITY GROUP RŪPAKKHANDHA

“The meditator contemplates the visual objects that come to his attention.”

1. **Iti rūpam**  
Reflecting upon visual objects as the corporeal group.
2. **Iti rūpassa samudayo**  
Reflecting upon the origin of the corporeal group.
3. **Iti rūpassa atthāgamo**  
Reflecting upon the disappearance or the disintegration of the visual objects.

#### THE FEELING GROUP VEDANĀKKHANDHA

“The meditator reflects upon the feeling group that comes to his attention.”

1. **Iti vedanā**  
Reflecting upon feeling as the feeling group.
2. **Iti vedanāya samudayo**  
Reflecting upon the origin of feeling.
3. **Iti vedanāya atthāgamo**  
Reflecting upon the disappearance or the disintegration of feeling.

#### THE PERCEPTION GROUP SAÑÑĀKKHANDHA

“The meditator reflects upon the perception group that comes to his attention.”

1. **Iti saññā**  
Reflecting upon Perception as the perception group.
2. **Iti saññāya samudayo**  
Reflecting upon the origin of perception.
3. **Iti saññāya atthāgamo**  
Reflecting upon the disappearance or the disintegration of perception.

#### THE MENTAL FORMATION GROUP SANKHĀRAKKHANDHA

“The meditator reflects upon the mental formation group that comes to his attention.”

1. **Iti saṅkhārā**  
Reflecting upon mental formations as the mental formations group.



**2. Iti saṅkhārānam samudayo**

Reflecting upon the origin of the mental formations.

**3. Iti saṅkhārānam atthangamo**

Reflecting upon the disappearance or the disintegration of mental formations.

### THE CONSCIOUSNESS GROUP VIÑÑĀNAKKHANDHA

“The meditator reflects upon the consciousness group that comes to his attention.”

**1. Iti viññānam**

Reflecting upon consciousness as the consciousness group.

**2. Iti viññānassa samudayo**

Reflecting upon the origin of consciousness.

**3. Iti viññānassa atthangamo**

Reflecting upon the disappearance or the disintegration of consciousness.

When the five groups of clinging are reflected

upon, analyzing each group into three sections, fifteen classifications are obtained about the five groups of clinging.

This kind of classification is described as the meditation on the groups of clinging. contemplating each group for what it is, examining how each group of clinging originates, and how each group disappears or disintegrates, should be practised.

Without attachment to these groups of clinging, their impermanence should be contemplated. Since they are impermanent, suffering ensues. Suffering occurs due to the sense of self. The meditator must contemplate the five groups of clinging in terms of the three characteristics – impermanence, suffering and soullessness. The reflection on mental objects, in the Discourse on the Establishment of Mindfulness, is subtle. The meditator must practise this reflection in pragmatic terms.



## ĀYATANA PABBA

### THE SENSE-BASES

**T**here are twelve main sense-bases. The sense organs of beings and their sense-objects are together described as sense-bases. These are classified into subjective and objective sense-bases. “Subjective” implies within the body itself. “Objective” implies outside the body. The following is a listing of these twelve sense-bases:

#### SIX SUBJECTIVE AND SIX OBJECTIVE SENSE-BASES

1. **Cakkāyatana - rupāyatana**  
the eyes - visual objects
2. **Sotāyatana - Saddāyatana**  
the ears - sound objects
3. **Ghānāyatana - Gandhāyatana**  
the nose - smell objects
4. **Jivhāyatana - Rasāyatana**  
the tongue - taste objects
5. **Kayāyatana - Potthabbāyatana**  
the body - contact objects
6. **Manāyatana - Dhammāyatana**  
the mind - mental phenomena.

These are described as “āyatana” (sense-bases) because they prolong the cycle of existence. Beings see visual objects with the eyes. They hear sounds with their ears. They smell with their noses. They talk with their tongues. They achieve touch and contact with the body. Man thinks with his mind. Because of these defilements the journey in the cycle of birth prolongs. *Those who meditate on the Sense-bases must contemplate each sense-base separately.*

#### THE SENSE-BASE EYE, THE SENSE-BASE VISUAL OBJECT

Cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayam paṭicca uppajjati saññojanam, tañca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti, tañca pajānāti, yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañca pajānāti,

1. The meditator recognizes both the eye and the visual object.
2. If a fetter were to arise because of the eye and the visual object, the meditator becomes aware of that, too.
3. If a new fetter arises, the meditator becomes aware of that, too.
4. If there is the disappearance of a fetter that has arisen, the meditator knows that, too.
5. If there is a way in which an eradicated fetter will not rise again, the meditator knows that, as well.

#### THE SENSE-BASE EAR, THE SENSE-BASE SOUND

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayam paṭicca uppajjati saññojanam, tañca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti, tañca pajānāti, yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañca pajānāti,

1. The meditator recognizes both the ear and the sound.
2. If a fetter were to arise because of the ear and the sound, the meditator becomes aware of that, too.
3. If a fetter that has not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.
5. The meditator will be aware how an eradicated fetter will never rise again.

#### THE SENSE-BASE NOSE, THE SENSE-BASE SMELL

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayam paticca uppajjati saññojanam tañca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti tañca pajānāti, yathā ca pahinassa saññojanassa āyatim anuppādo hoti tañca pajānāti,

1. The meditator recognizes both the nose and the smell.
2. If a fetter were to arise because of the nose and the smell, the meditator becomes aware of that, too.
3. If a fetter that had not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.
5. The meditator will be aware how an eradicated fetter will never rise again.

#### THE SENSE-BASE TONGUE, THE SENSE-BASE TASTE

Jivhañca pajānāti, rase ca pajānāti,

yañca tadubhayam paticca uppajjati, saññojanam tañca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti, tañca pajānāti, yathā ca pahinassa saññojanassa āyatim anuppādo hoti, tañca pajānāti,

1. The meditator recognizes both the tongue and the taste.
2. If a fetter were to arise because of the tongue and taste, he will become aware of that, too.
3. If a fetter that had not arisen were to arise, the meditator will know that, too.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.
5. The meditator will be aware how an eradicated fetter will never rise again.

#### THE SENSE-BASE BODY, THE SENSE-BASE TOUCH

Kāyañca pajānāti, phoṭṭabbe ca pajānāti, yañca tadubhayam paticca uppajjati saññojanam tañca pajānāti, yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saññojanassa pahānam hoti, tañca pajānāti, yathā ca pahinassa saññojanassa āyatim anuppādo hoti, tañca pajānāti,

1. The meditator recognizes both the body and the touch.
2. If a fetter were to arise because of the body and the touch, the meditator becomes aware of that too.
3. If a fetter that had not arisen were to arise, the meditator will know that.
4. If a fetter that had arisen were to disappear, the meditator will know that, as well.

- 5. The meditator will be aware how an eradicated fetter will never rise again.
- 5. The meditator will be aware how an eradicated fetter will never rise again.

### THE SENSE-BASE MIND, THE SENSE-BASE MENTAL PHENOMENA

**Maṇañca pajānāti, dhamme ca pajānāti;  
yañca tadubhayam paticca uppajjati  
saññojanam tañca pajānāti, yathā ca  
anuppannassa saññojanassa uppādo hoti  
tañca pajānāti, yathā ca uppannassa  
saññojanassa pahāṇam hoti, tañca  
pajānāti, yathā ca pahīṇassa  
saññojanassa āyatim anuppādo hoti,  
tañca pajānāti,**

- 1. The meditator recognizes both the mind and the mental phenomena.
- 2. If a fetter were to arise because of the mind and the mental phenomena, the meditator will know that, too.
- 3. If a fetter that had not arisen were to arise, the meditator will know that, too.
- 4. If a fetter that had arisen were to disappear, the meditator will know that, as well.

The meditator has to practise the contemplation of sense-bases this way. This Discourse on the Establishment of Mindfulness indicates how the six subjective (internal) sense-bases and the six objective (external) sense-bases should be contemplated, analyzing each into five categories.

The meditator initially reflects on what these sense-bases are. Next, he contemplates on the arising of each of the sense-bases. Thirdly, he reflects upon the arising of those Sense-bases that had not arisen before. Fourthly, he contemplates the disappearance of the fetters. Fifthly, he reflects upon how the eradicated fetters will not rise again.

When the meditation is practised along these five ways, a clear view of the sense-bases will occur. This way the fetters that prolong the cycle of rebirth will not arise.

The practise of this meditation will give a perfect awareness of one's self and others. Such defilements as craving will disappear, paving the way to Liberation.





The Seven Enlightenment Factors are conducive to the achievement of Nibbana. The Seven Factors are: 1) Sati (Mindfulness). 2) Dhammavicaya (Investigation of the Law). 3) Viriya (Energy), 4) Piti (Rapture), 5) Passaddhi (Tranquillity), 6) Samādhi (Concentration) and , 7) Upekkhā (Equanimity).

## SATTA BOJJHAṄGA

### THE SEVEN FACTORS OF ENLIGHTENMENT

“Bodhi” signifies Supreme Enlightenment. It also means the state of the Private Buddha and the state of Saint. Buddhists aspire to achieve Liberation either as a Buddha, a Private Buddha, or a Great Saint. To achieve such a status, seven factors have to be fulfilled. These seven factors that ensure enlightenment are described as “Bojjhangas” (**Bodhi-anga**: factors of enlightenment). The following are the seven factors:

1. **Sati sambojjhaṅga** - Mindfulness as factor of enlightenment
2. **Dhammavicaya sambojjhaṅga** - Investigation of the law as factor of enlightenment
3. **Viriya sambojjhaṅga** - Energy as factor of enlightenment
4. **Pīti sambojjhaṅga** - Rapture as factor of enlightenment
5. **Passaddhi sambojjhaṅga** - Tranquillity as factor of enlightenment
6. **Samadhi sambojjhaṅga** - Concentration as factor of enlightenment
7. **Upekkhā sambojjhaṅga** - Equanimity as factor of enlightenment

These are the seven factors of enlightenment. These are conducive to the attainment of Supreme Enlightenment. The meditator who contemplates these seven Factors of contemplation comprehensively, should reflect

upon each of these factors in four different ways. If the meditation is practised this way, on the seven factors conducive to the attainment of Supreme Enlightenment, Liberation will be assured.

#### MINDFULNESS AS FACTOR OF ENLIGHTENMENT SATI SAMBOJJHAṄGA

The person who meditates with the intention of achieving Enlightenment must initially be virtuous. Next, he must be mindful of his thoughts and of all his bodily postures. The mindfulness is described here as “sati”. Mindfulness is essential to select good and bad. It is the enlightenment factor of mindfulness that is referred to as establishment of mindfulness, the power of mindfulness, right mindfulness. The way in which meditation on the enlightenment factor of mindfulness should be practised is given in the Discourse on the Establishment of Mindfulness.

*Idha, bhikkhave, bhikkū santam vā  
ajjhattam satisambojjhangam atthi me  
ajjhattam satisambojjhangō’ti pajānāti,  
asantam vā ajjhattam  
satisambojjhangam natthi me ajjhattam  
satisambojjhangō’ti pajānāti, yathā ca  
anuppannassa satisambojjhangassa  
uppādo hoti tañca pajānāti, yathā ca  
uppannassa satisambojjhangassa  
bhāvanāya pāripūrī hoti, tañca pajānāti,*

1. The meditator becomes aware that he possesses mindfulness.
2. The meditator becomes aware that he does not possess mindfulness, when he does not have it.

3. The meditator explores how he should cultivate mindfulness that is not there within him.
4. The meditator should train himself to cultivate mindfulness that has arisen within him without allowing it to disappear.

### INVESTIGATION OF THE LAW AS FACTOR OF ENLIGHTENMENT DHAMMATICAYA SAMBOJJHAṄGA

What is meant by investigation of law is taking it in terms of mind and body, and analyzing it in terms of the three characteristics – impermanence, suffering and soullessness. This implies the utilization of wisdom - **paññā cetasika**—wisdom cultivated through the practise of meditation. Such refined wisdom is described as the organ of wisdom - **paññindriya** the power of wisdom - **paññābala** and the right view - **Sammā ditṭhi**. The Discourse on the Establishment of Mindfulness indicates how the meditation on the enlightenment factor of investigation of law should be practised.

**Santam vā ajjhattam  
dhammavicasambojjhaṅgam atthi me  
ajjhattam dhammavica  
sambojjhaṅgo’ti pajānāti, asantam vā  
ajjhattam dhammavicasambojjhangam  
natthi me ajjhattam dhammavica  
yasambojjhaṅgoti pajānāti yathā ca  
anuppannassa dhammavicasam  
bojjhaṅgassa uppādo hoti, tañca  
pajānāti, yathā ca uppannassa dhamma  
vicayasam bojjhaṅgassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

1. The meditator recognizes that the Enlightenment Factor of Investigation of Law is present within him.
2. If the Factor of Investigation of Law has not arisen within him, the meditator knows that it is not within him.
3. The meditator becomes aware how

he can cultivate the investigation of law factor within him.

4. The meditator becomes aware of the manner in which he could further cultivate the investigation of the law factor that has arisen within him.

### ENERGY AS FACTOR OF ENLIGHTENMENT VIRIYA SAMBOJJHAṄGA

The effort made by a person to separate the good from the bad, and to cultivate virtue within one's self is energy. This is the mental state of energy. This energy is described in a variety of ways:-

1. **sammāpadhāna** - right exertion
2. **viriya idhipāda** - energy as the road to success
3. **viriya indriya** - the spiritual faculty of effort
4. **viriya bala** - power of energy and effort
5. **sammā vāyāma** - the right effort.

This enlightenment factor of energy has been described in the Discourse on the Establishment of Mindfulness in 4 ways. Meditation must be practised in terms of these four ways.

**Santam vā ajjhattam  
viriyasambojjhaṅgam atthi me ajjhattam  
viriyasambojjhangō’ti pajānāti, asantam vā  
ajjhattam viriyasambojjhaṅgam natthi  
me ajjhattam viriyasambojjhangō’ti  
pajānāti, yathā ca annuppannassa  
viriyasambojjhaṅgassa uppādo hoti tañca  
pajānāti, yathā ca uppannassa  
viriyasambojjhaṅgassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

1. The meditator becomes aware that

energy as the factor of enlightenment is present in his mind.

2. When the energy as the factor of enlightenment has not arisen in his mind, the meditator is aware of it.
3. The meditator becomes aware of the manner in which the factor of enlightenment energy, which is not found in him now, can be cultivated.
4. The meditator becomes aware of the manner in which he could further cultivate the enlightenment factor energy that has arisen within him

### RAPTURE AS FACTOR OF ENLIGHTENMENT PĪTI SAMBOJJHAṄGA

The pleasure and joy that arise in the mind of a meditator, when right knowledge occurs within him, is called rapture. The meditator contemplates mental formations as impermanent, and so on. This makes him realize the truth.

In consequence, he achieves a state of rapture associated with insight. This is described as rapture factor of enlightenment.

This, too, has to be contemplated in four ways.

The Discourse on the Establishment of Mindfulness describes these 4 ways as follows:

Santam vā ajjhattam pīti  
sambojjhangam atthi me ajjhattam  
pītisambojjhangō'ti pajānāti,  
asantam vā ajjhattam  
pītisambojjhangam, natthi me ajjhattam  
pītisambojjhangō'ti pajānāti; yathā ca  
anuppannassa pītisambojjhangassa  
uppādo hoti tañca pajānāti, yathā ca  
uppannassa pītisambojjhangassa  
bhāvanāya pāripūrī hoti, tañca pajānāti,

1. The meditator recognizes that the factor of enlightenment rapture is present within him.
2. When the enlightenment factor of rapture has not arisen within him, the meditator becomes aware that it has not arisen within him.
3. The meditator becomes aware how he can cultivate the enlightenment factor of rapture within him.
4. The meditator becomes aware how he can further cultivate the enlightenment factor of rapture.

### TRANQUILLITY AS FACTOR OF ENLIGHTENMENT PASSADDHI SAMBOJJHAṄGA

Tranquillity is the calm and subdued state of mind that arises within a meditator, after the defilements have been eradicated, making the insight mind and associated states of mind exceedingly peaceful. The tranquillity of body is referred to as bodily tranquillity - **kāya passaddhi**, and the calmness of mind is described as mental tranquility - **citta passadhi**. These two states are described as the tranquillity factor of enlightenment. This factor has to be contemplated in four ways.

These 4 ways are indicated in the Discourse on the Establishment of Mindfulness:

Santam vā ajjhattam passaddhi  
sambojjhangam atthi me ajjhattam  
passaddhi sambojjhangoti pajānāti,  
asantam vā ajjhattam passaddhi  
sambojjhangam natthi me ajjhattam  
passaddhi sambojjhangoti pajānāti, yathā  
ca anuppannassa passadhi  
sambojjhangassa uppādo hoti tañca  
pajānāti, yathā ca uppannassa passaddhi  
sambojjhangassa bhāvanāya pāripūrī  
hoti, tañca pajānāti,

1. The meditator recognizes the presence of tranquillity factor of enlightenment within him.
2. If the tranquillity factor of enlightenment has not arisen within him, the meditator recognizes that, too.
3. The meditator becomes aware of the manner in which he could generate the tranquillity factor of enlightenment, if it is not present within him.
4. The meditator seeks ways in which he could further cultivate the tranquillity factor of enlightenment that has arisen within him.

### **CONCENTRATION AS FACTOR OF ENLIGHTENMENT SAMADHI SAMBOJJHAṄGA**

When the body and mind become tranquil, the mind concentrates upon a wholesome object. In consequence, the mind does not wander to various objects. The mind does not get scattered. The mind and mind-objects are focused upon one particular object. This is the one-pointedness of the mind - *citta ekaggatā*. Concentration as a factor of enlightenment is also described as the faculty of concentration - *samādhindriya*, the power of concentration - *samādhī bala*, right concentration - *sammā samādhī*. The Discourse on the Establishment of Mindfulness has given instructions to meditate upon it in four ways. It is as follows.

**Santam vā ajjhattam samādhī  
sambojjhaṅgam atthi me ajjhattam  
samādhisambojjhaṅgoti pajānāti,  
asantam vā ajjhattam  
samādhisambojjhaṅgam, natthi me  
ajjhattam samādhī sambojjhaṅgo’ti  
pajānāti, yathā ca anuppannassa  
samādhī-sambojjhaṅgassa uppādo hoti**

**tañca pajānāti, yathā ca uppannassa  
samādhī-sambojjhaṅgassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

1. The meditator becomes aware that the enlightenment factor of concentration is present within him.
2. When the enlightenment factor of concentration is not present within him, the meditator knows that.
3. The meditator knows the manner in which he could generate the enlightenment factor of concentration, which is not present within him now.
4. The meditator becomes aware how the enlightenment factor of concentration that has arisen within him, could be cultivated.

### **EQUANIMITY AS FACTOR OF ENLIGHTENMENT UPEKKHĀ SAMBOJJHAṄGA**

What is meant by equanimity is the preserving of the equilibrium between the six such factors of enlightenment as mindfulness, without allowing any one of those to predominate the others. It is the state of mind of impartiality. The state of mind of not going to one extreme or the other is described as the enlightenment factor of equanimity.

This has to be meditated upon in four ways. These have been shown in the Discourse on the Establishment of Mindfulness.

**Santam vā ajjhattam upekkhā sam-  
bojjhaṅgam atthi me ajjhattam upekkhā-  
sambojjhaṅgo’ti pajānāti, asantam vā  
ajjhattam upekkhā sambojjhaṅgam  
natthi me ajjhattam upekkhā-  
sambojjhaṅgo’ti pajānāti, yathā ca  
anuppannassa upekkhāsambojjhaṅgassa**

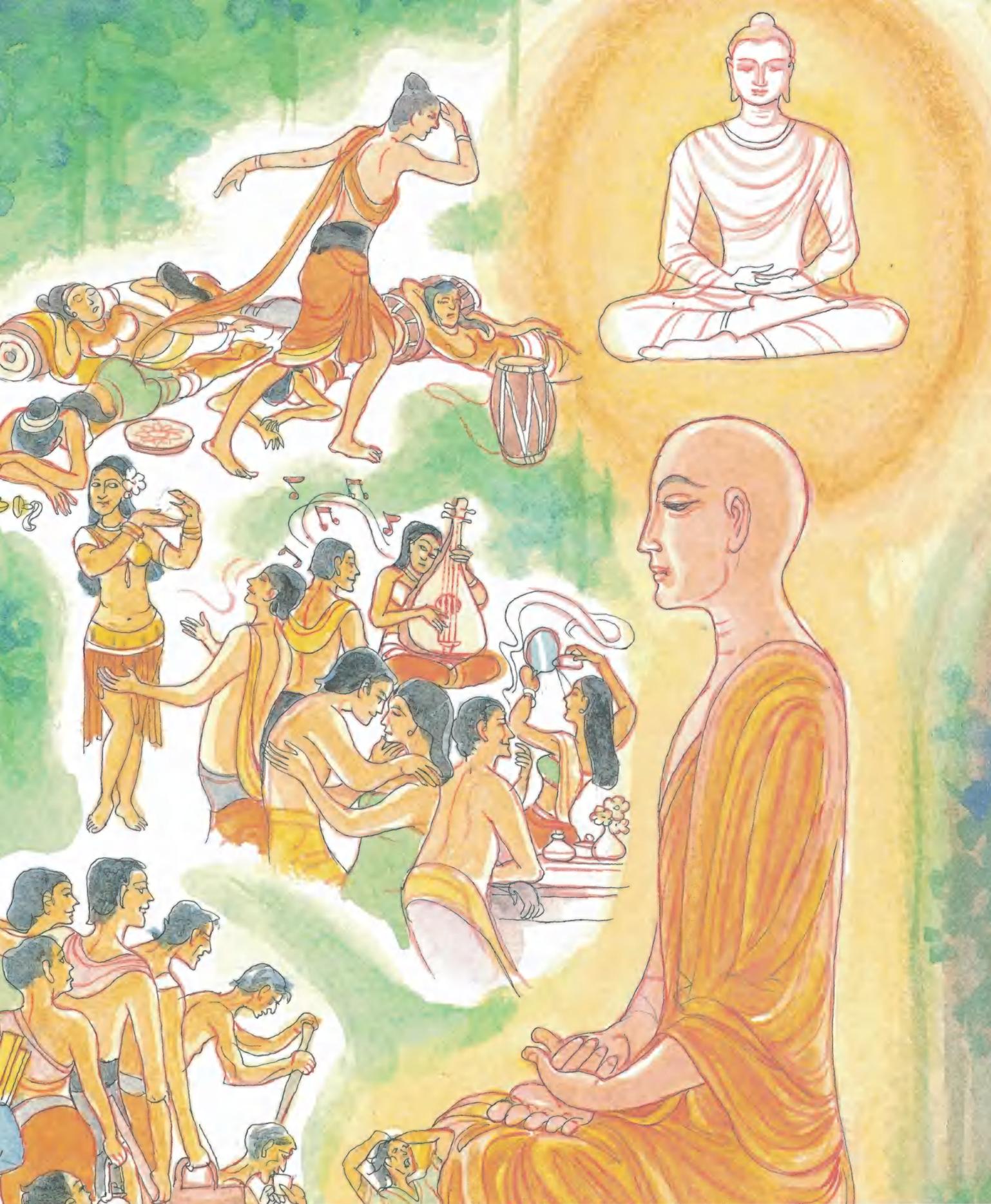
**uppādo hoti tañca ca pajānāti, yathā ca  
uppanassa upekkhā- sambojjhangassa  
bhāvanāya pāripūrī hoti, tañca pajānāti**

1. The meditator becomes aware that within him the enlightenment factor of equanimity is present.
2. The meditator becomes aware that the enlightenment factor of equanimity is not present within him.
3. The meditator becomes aware how the enlightenment factor of equanimity that has not arisen within him could be generated within him.

4. The meditator becomes aware how the enlightenment factor of equanimity that has arisen in his mind could be further cultivated.

The above are the seven factors of enlightenment. Each factor has to be meditated upon in four ways. This way, there are twenty-eight forms of meditation for the seven factors of enlightenment. Such meditation is the contemplation on the mind-objects. The 4 segments of meditation that come within the contemplation of mind-objects are quite subtle. Therefore, these meditations have to be practised with great care.





Truths realized by the Buddhas, Silent Buddhas and Saints are described as the Four Noble Truths – Catu Ariya Sacca. The Four Noble Truths are: the Noble Truth of Suffering, the Noble Truth of the Cause of Suffering, the Noble truth of the Cessation of Suffering, the Noble Truth of the Path to the cessation of Suffering.



## CATTĀRI ARIYASACCĀNI

### THE FOUR NOBLE TRUTHS

In the section on the Four Noble Truths, matters relating to the Four Noble Truths will be realized. “**Catu**” means four. “**Sacca**” is the Truth – what is right and correct. There are 4 forms of Truth.

These 4 forms of Truth are described by a special expression. They are referred to as “The Noble Truths”. “**Ariyas**”, or Noble Ones, are the Buddhas, the Private Buddhas, and Great Saints.

#### THE FOUR NOBLE TRUTHS

1. **Dukkha Sacca**  
The Noble Truth of Suffering
2. **Samudaya Sacca**  
The Noble Truth of the Origin of Suffering
3. **Nirodha Sacca**  
The Noble Truth of the Extinction of Suffering
4. **Magga Sacca**  
The Noble Eight-fold Path leading to the Extinction of Suffering.

This can be put differently: Arising of suffering; Cause for Arising; the Cessation of Arising; and the Way to bring about Cessation.

This is the Fifth Meditation Object of the Contemplation of Mind-objects. This Object of Meditation has to be fully understood.

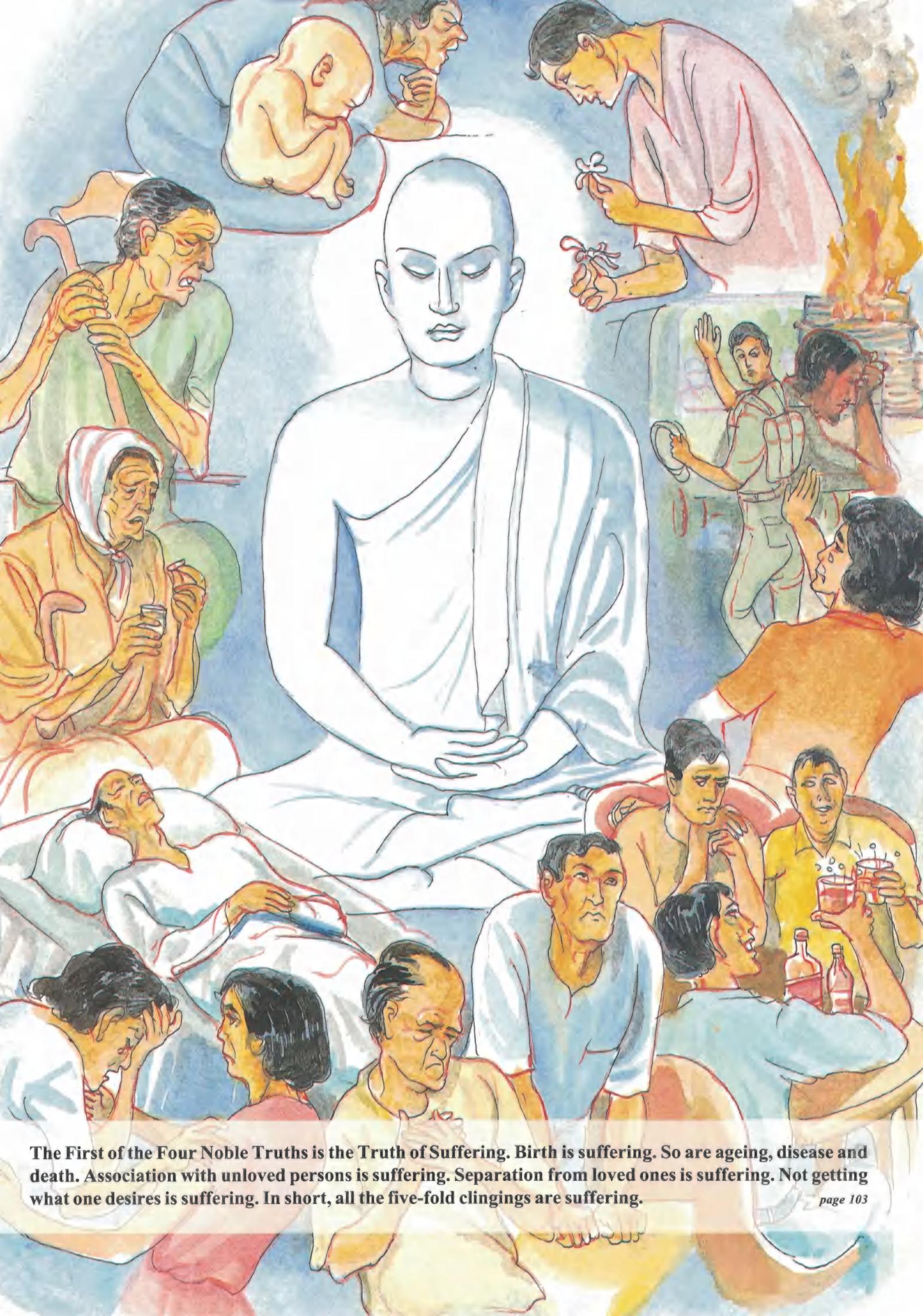
This form of meditation is subtle and extremely refined. A special effort should be made to understand these Four Noble Truths.

#### THE NOBLE TRUTH OF SUFFERING DUKKHA SACCA

In the section on the Contemplation on Mental-objects in the Discourse on the Establishment of Mindfulness, 12 ways of contemplating on suffering occur. The 12 are:

1. **Jāti** - Birth is sorrow
2. **Jarā** - Ageing is sorrow
3. **Marana** - Death is sorrow
4. **Soka** - Grief is sorrow
5. **Parideva** - Lamentation is sorrow
6. **Dukkha** - Physical pain is sorrow
7. **Domanassa** - Mental pain is sorrow
8. **Upāyāsa** - Unrest is sorrow
9. **Appiyehisampayogo dukkho**  
Association with those one dislikes is sorrow
10. **Piyehi vippayogo dukkho**  
Separation from loved ones is sorrow
11. **Yammpiccham na labhati tampi dukkham**  
Not receiving what is desired is sorrow
12. **Samkhittena pancū - pādānakkhandhā dukkhā**  
In short, all the five Groups of Clinging are sorrow

The Noble Truth of Suffering has been indicated that way. This suffering is common to men and gods alike. It is common to all sentient beings. To any being born to this world, death is a certainty. Death is inevitable. This way all the five groups of clinging are fraught with sorrow. Realizing the nature of suffering will enable the meditator to cross the cycle of rebirth.



The First of the Four Noble Truths is the Truth of Suffering. Birth is suffering. So are ageing, disease and death. Association with unloved persons is suffering. Separation from loved ones is suffering. Not getting what one desires is suffering. In short, all the five-fold clingings are suffering.

## THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING SAMUDAYA SACCA

The Noble Truth of the Origin of Suffering describes the cause that brings suffering into being. The Discourse on the Establishment of Mindfulness indicates it this way:

**“Katamañ ca bhikkhave dukkha-samudayam ariyasaccam yāyam tanhā, ponobhavikā nandirāgasahagatā tattratatrābhinandinī, seyyathidam, kāmataṇhā, bhavataṇhā, vibhavataṇhā”**

“O monks! What constitutes this Noble Truth of the Origin of Suffering? This is the craving leading to rebirth – craving for pleasure wherever possible. What kind of craving is this? It is craving for sensuality, craving for being and craving for non-being.”

### CRAVING FOR SENSUALITY KĀMATAṄHĀ

What is implied here is the craving for five-fold sense-objects; they are – sight objects, sound objects, smell objects, taste objects and touch objects. This means the craving to acquire the five-fold sense-objects.

### CRAVING FOR BEING BHAVATĀṄHĀ

The craving associated with the belief that existence does not end. This is called belief in eternal life and unending personality. Some tend to believe that rebirth in worlds of corporeality or non-corporeality as an eternal pleasure. This belief makes people think that pleasures and life remain forever, unchanged.

### CRAVING FOR NON-BEING VIBHAVATĀṄHĀ

This is the belief that is connected with the view

of total annihilation. According to this view beings are never born again after their death. The cause of suffering is this three-fold craving.

The Discourse on the Establishment of Mindfulness indicates that beings in this world have these cravings in sixty forms.

According to the Discourse on the Establishment of Mindfulness the following are the sixty ways in which craving occurs to beings.

#### 1. The Six Internal Sense-bases

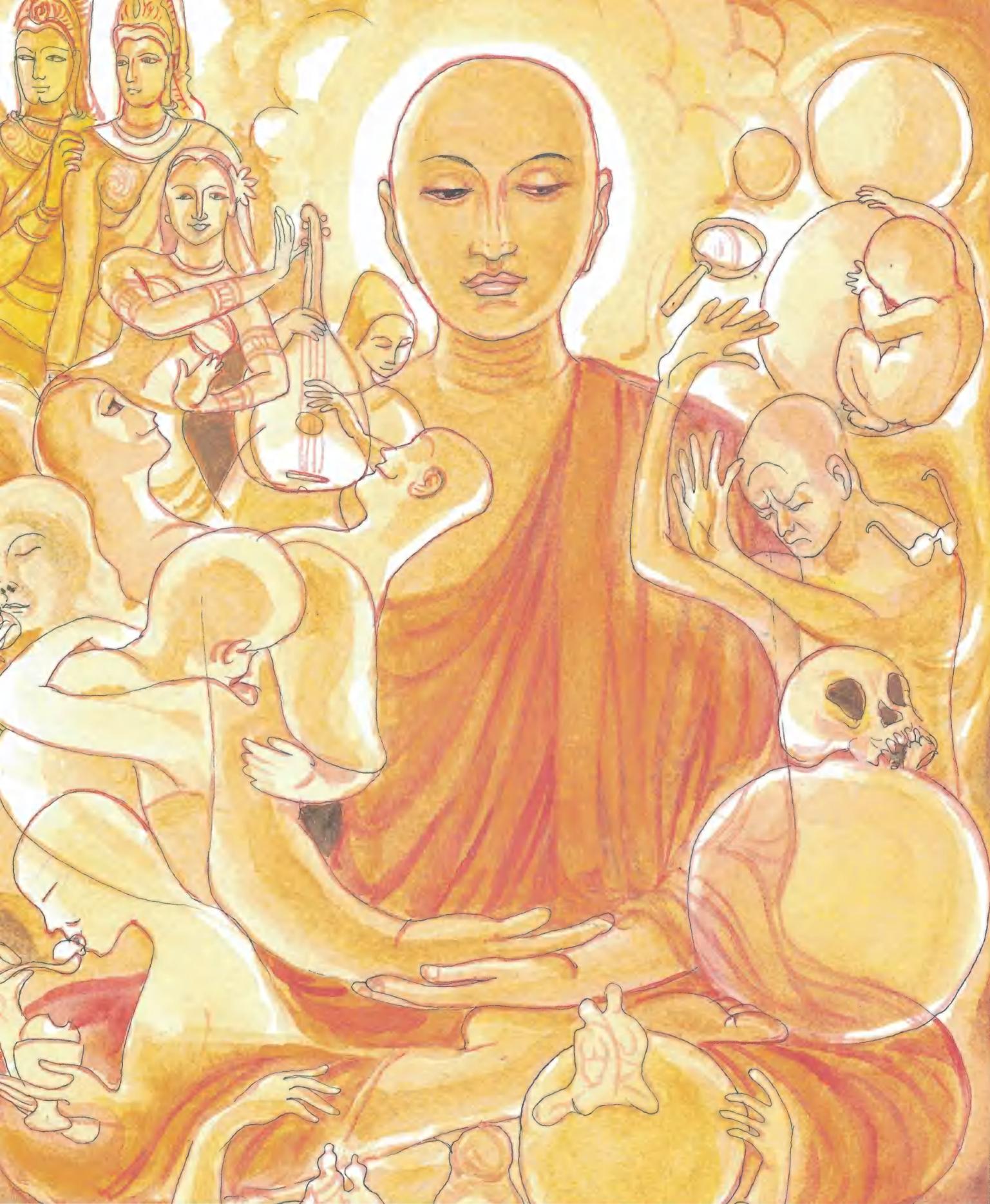
1. Cakkhum loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati
2. Sotam loke.....
3. Ghānam loke ....
4. Jivhā loke....
5. Kayo loke....
6. Mano loke....

In this world the eye is pleasing. It is delightful. Craving arises due to the eye. Craving gets established due to the eye. Due to the internal sense-bases of ear, nose, tongue, body and mind too, craving arises and gets established.

#### 2. The Six External Sense-bases

1. Rūpā loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati
2. Saddā loke.....
3. Gandhā loke ....
4. Rasā loke....
5. Potthabbā loke....
6. Dhammā loke....

In this world of beings visual objects are pleasing. They are delightful. Craving arises due to the visual objects. Craving gets established due to visual objects. Due to the external sense-bases of sound, smell, taste, touch and mental phenomena too, craving arises and gets established.



According to The Noble Truth of the Origin of Suffering (Samudaya Sacca) the primary reason for the origin of suffering is craving. Craving that leads to the origin of suffering is three-fold. These three categories of craving are sensual craving, craving for being, and craving for non-being.

### 3. The Six Sense-bases of Consciousness

1. Cakkhu viññānam loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati
2. Sota viññānam loke.....
3. Ghāna viññānam loke ....
4. Jivhā viññānam loke....
5. Kāya viññānam loke....
6. Mano viññānam loke....

In this world of beings the consciousness associated with the eye is pleasant and is delightful. Due to the consciousness associated with the eye, craving arises. Craving gets established. Due to the consciousness associated with the ear, the nose, the tongue, the body and the mind, craving arises and gets established.

### 4. The Six Forms of Touch, Sense Impressions Contact

1. Cakkhu samphasso loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati
2. Sota samphasso loke.....
3. Ghāna samphasso loke ....
4. Jivhā samphasso loke....
5. Kāya samphasso loke....
6. Mano samphasso loke....

In this world of beings the sense impression connected with the eye is pleasing. It is delightful.

Due to the sense impressions connected with the eye, craving arises. Craving gets established. Due to the sense impressions connected with the ear, the nose, the tongue, the body and the mind, craving arises and gets established.

### 5. The Six Forms of Feeling

1. Cakkhu samphassajā vedanā loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati

2. Sota samphassajā vedanā loke.....
3. Ghāna samphassajā vedanā loke ....
4. Jivhā samphassajā vedanā loke....
5. Kāya samphassajā vedanā loke....
6. Mano samphassajā vedanā loke....

In this world of beings the feelings linked with the sense impressions received through the contact with the eye, are pleasant – delightful. Due to this, craving arises.

Craving gets established. Due to the feelings linked with the sense impressions received through the contact with the ear, the nose, the tongue, the body and the mind, craving arises and gets established.

### 6. The Six Forms of Perception

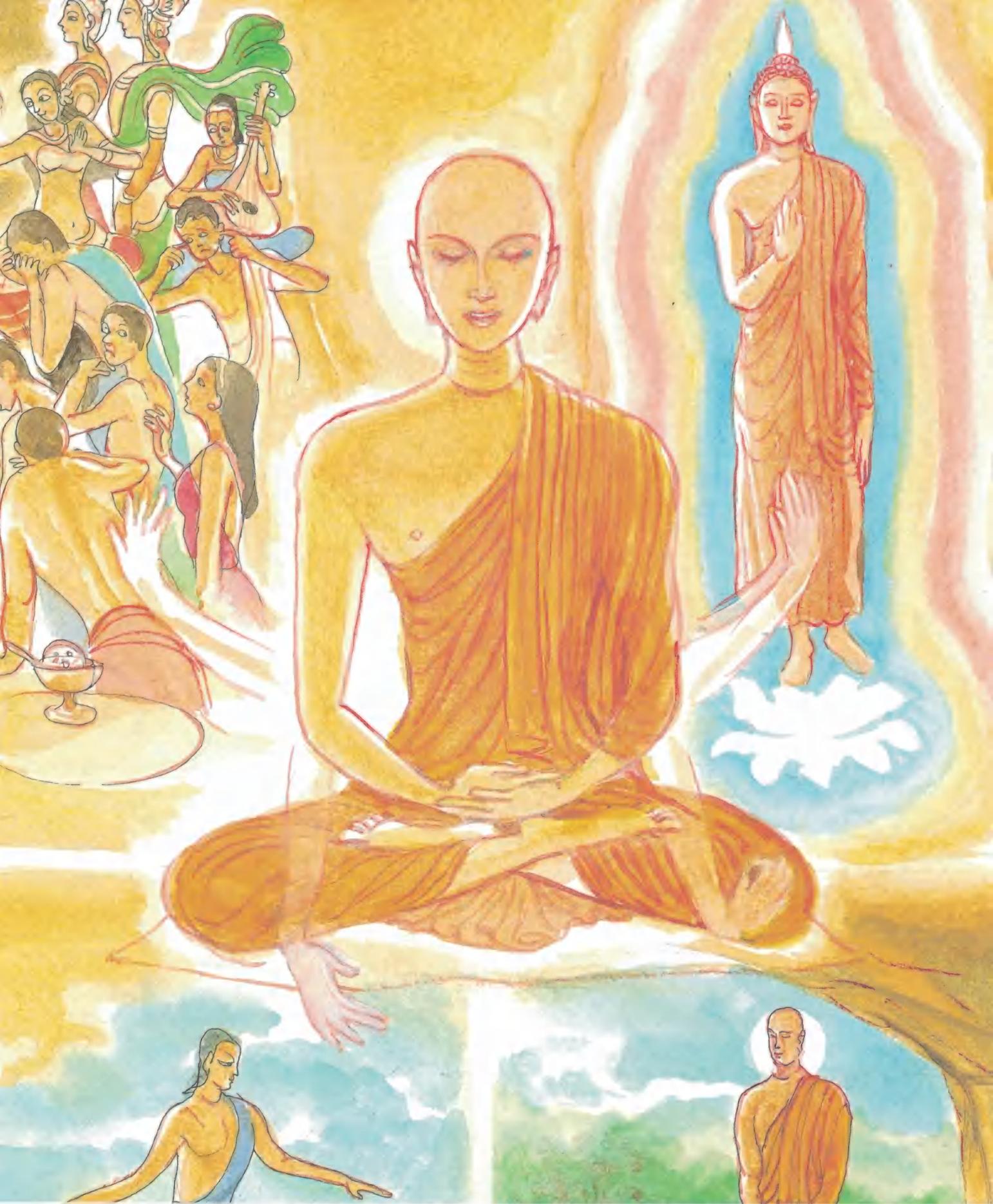
1. Rūpa saññā loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati
2. Sadda saññā loke.....
3. Gandha saññā loke ....
4. Rasa saññā loke....
5. Poṭṭhabba saññā loke....
6. Dhamma saññā loke....

In this world of beings the perception of visual objects is pleasant – delightful. Due to this, craving arises. Craving gets established. Due to the perception of sound, perception of smell, perception of taste, perception of touch, and the perception of mental-objects, craving arises and gets established.

### 7. The Six Forms of Volition - Thought

1. Rūpa sanctanā loke piyarūpam sātarūpam etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati
2. Sadda sanctanā loke.....
3. Gandha sanctanā loke ....
4. Rasa sanctanā loke....
5. Poṭṭhabba sanctanā loke....
6. Dhamma sanctanā loke....

In this world of beings craving arises due to the



The Third of the Four Noble Truths is the Cessation of Suffering. It is the complete fading away and extinction of craving. Abandoning, forsaking and giving up craving constitute the Cessation of suffering. Suffering ceases when craving for sights, sounds, smells, tastes, touches and mind-objects are given up.

thought of visual objects. Craving gets established. Due to the thought of sound, smell, taste, touch and mental-objects, craving arises and gets established.

### 8. The Six Forms of Craving

- 1. Rūpa taṇhā loke piyarūpam  
sātarūpam etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā nivisati**
- 2. Sadda taṇhā loke.....**
- 3. Gandha taṇhā loke ....**
- 4. Rasa taṇhā loke....**
- 5. Poṭṭhabba taṇhā loke....**
- 6. Dhamma taṇhā loke....**

In this world of beings the craving for visual objects is pleasant and delightful. Craving arises due to this and gets established. The craving for sound, smell, taste, touch and mental-objects, too, brings about craving. Craving gets established.

### 9. The Six Forms of Thought-conception

- 1. Rūpa vitakko loke piyarūpam  
sātarūpam etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā nivisat**
- 2. Sadda vitakko loke.....**
- 3. Gandha vitakko loke ....**
- 4. Rasa vitakko loke....**
- 5. Poṭṭhabba vitakko loke....**
- 6. Dhamma vitakko loke....**

In this world the thought-conception relating to visual objects is pleasant and delightful. Due to this, craving arises and establishes itself. Craving arises due to thought-conception relating to sound, smell, taste, touch and mental-objects. Craving gets established.

### 10. The Six Forms of Discursive Thinking

- 1. Rūpa vicāro loke piyarūpam  
sātarūpam etthesā taṇhā uppajjamānā**

- uppajjati, ettha nivisamānā nivisati**
- 2. Sadda vicāro loke.....**
- 3. Gandha vicāro loke ....**
- 4. Rasa vicāro loke....**
- 5. Poṭṭhabba vicāro loke....**
- 6. Dhamma vicāro loke....**

In this world of beings constant discursive thinking on visual objects gives rise to craving and it gets established. Craving arises due to constant discursive thinking on sound, smell, taste, touch and mental-objects. Craving gets established.

*As has been shown above, craving arises due to 60 conditions. The meditation practised on the arising of these 60 forms of craving is the mindful meditation on the arising of suffering.*

*There is yet another matter that should be mentioned here. In the Pali Canon (Tipiṭṭaka) in some places craving has been classified into 108 forms. When the three forms, namely, sensual craving, craving to be, and craving not to be are multiplied by the six Sense-bases, namely – visual objects, sound, smell, taste, touch, and mental-objects, the sum is 18. When these 18 are once again multiplied by the 2, namely, internal and external, the result is 36. When these 36 are once again multiplied by the 3 tenses – the past, the present and the future, the result is 108. It is said that all forms of sorrow and suffering arise from these 108 forms of craving.*

The extinction of suffering is referred to as the Noble Truth of the Extinction of Suffering. This is Liberation – the attainment of Eternal Bliss. In the Pali expression “Nirodha” the prefix “Ni” signifies “complete”, “Rodha” signifies “destruction”. This way the expression “Nirodha” signifies total eradication. Suffering arises due to craving. Eradication of craving is “Nibbana”.



The Fourth Noble Truth is the path that leads to the cessation of suffering. The path that has to be trodden to bring about the cessation of suffering is the Noble Eight-fold Path. The Eight-fold Path is described as noble because it enables an individual to reach the noble goal of the Cessation of Suffering.

## THE EXTINCTION OF SUFFERING

**Katamañca bhikkhave  
dukkhanirodham airyasaccam?**  
**Yo tassāyeva tañhāya  
asesavirāganirodho cāgo  
pañinissaggo mutti anālayo.**

“O monks! What is the Noble Truth of the eradication of Suffering? If one were to fully give up attachment to craving, if one were to destroy it fully, if one were to abandon it, if one is totally detached from it, if one is free from it, and has no feeling for craving, then that is the eradication of suffering and the Noble Truth of the extinction of suffering.”

What has to be eradicated is craving which is the cause of suffering. In the segment on the Origin of Suffering, 60 causes of the rising of craving were referred to. In the segment on the Noble Truth of the eradication of Suffering, it is essential to examine how craving gets eradicated.

**Cakkhum loke piyarūpam  
sātarūpam, etthesā tañhā  
pahiyamānā pahiyati, ettha  
nirujjhāmānā nirujjhati.**

“In this world the eye is pleasant and delightful. Thinking this way the craving for the eye should be given up. Craving gets eradicated.”

This way the meditator must contemplate how craving disappears. There were 10 groups, each consisting of 6 parts, that were considered in the section on the Noble Truth of the arising of Suffering.

These 10 groups are:-

1. **Ajjhattāyatana** -The six internal sense- bases
2. **Bhahiddhāyatana** - The six

- external sense-bases
- 3. **Viññāna** - The six sense-bases of consciousness
- 4. **Samphassa** - The six forms of touch
- 5. **Vedanā** - The six forms of feeling
- 6. **Saññā** - The six forms of perception
- 7. **Cetanā** - The six forms of volition – thought
- 8. **Tañhā** - The six forms of craving
- 9. **Vitakka** - The six forms of thought- conception
- 10. **Vicāra** - The six forms of discursive thoughts.

The meditator must contemplate each of these 10 groups in a manner that craving is eradicated. One must meditate on the arising and the eradication of craving. In the arising of craving a series of 60 was given. Even in the extinction of craving 60 forms were shown. The sixty ways in which craving can be eradicated have been shown here. Contemplating these is the meditation upon the Noble Truth of the Eradication of Suffering.

## THE PATH TO THE ERADICATION OF SUFFERING

The Path to Liberation is the Noble Truth of the Path.

**Katamañca bhikkhave dukkha nirodha  
gāminīpañtipadā ariyasaccam? ayam'eva  
ariyo aṭhaṅgiko maggo seyyathidam?  
sammā ditthi, sammā samkappo sammā  
vācā, sammā kammanto sammā ājivo,  
sammā vāyāmo sammā sati, sammā  
samādhi**

“O monks! What is the Noble Truth of the Path to the eradication of suffering? It is this Noble Eight-fold Path. What is the Noble Eight-fold Path? Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

## RIGHT VIEW SAMMĀ DITṬHI

This is correct view. It is the right understanding of the Four Noble Truths. The Right View has two branches.

1. **Lokuttara Sammā Ditṭhi** - The Supra Mundane Right View
2. **Lokiya Sammā Ditṭhi** - Mundane, the Worldly Right View

**Lokuttara Sammā Ditṭhi** - The Supra Mundane Right View. This is the right understanding an Arahant possesses, of the Four-fold Noble Truths.

**Lokiya Sammā Ditṭhi** - Mundane, the Worldly Right View. The Right View held by a worldly being consists of two segments. Firstly, he obtains the Right View of believing action and its outcome - **Kammassa katā sammā ditṭhi** Secondly, he has the Right View through the attainment of absorptions - **Jhāna sammā ditṭhi**.

Worldly Right View is devoid of the wrong beliefs in 10 things.

The following are the 10 wrong beliefs:

1. There is no result from giving alms.
2. There is no result in making offerings.
3. There is no result in offering alms, calling a person to one's self.
4. There are no results in good or bad actions.
5. There is no place called this world.
6. There is no next world.
7. There is no result in treating mother well.
8. There is no result in treating father well.
9. There is no spontaneous birth.

10. There are no sages or Brahmans who have followed great principles realizing fully the nature of this world and the next, through their own self-directed wisdom.

The Right View of Absorptions is the wisdom that is achieved through the absorptions of the fine material sphere. These absorptions are likely to get deteriorated.

That explains why they have been included in the Right View relating to the worldly.

## RIGHT THOUGHT SAMMĀ SAMKAPPA

These are wholesome thoughts. These are three-fold. Right Thought is to contemplate the following wholesome concepts, over and over again.

1. **Nekkhamma samkappa** - The thought of renunciation. Thinking about the five-fold sensual desires is a thought-conception relating to sensual pleasures. Giving up such thoughts is the thought of renunciation.
2. **Avyāpāda samkappa** - The thoughts that are devoid of hatred . Hateless-thoughts are those ideas that are devoid of ill will. Generating thoughts of love and kindness, giving up hateful thoughts is wholesome.
3. **Avihimsā samkappa** - Non-violent thoughts. Thinking of doing harm to others is a form of violent thought. Non-violent thought is giving up such harmful ideas.

## RIGHT SPEECH SAMMĀ VĀCĀ

This implies good words and true and correct

words. Avoiding the following four wrong speech habits and speaking the truth, constitute Right Speech. Good words and truth are liked by the people. The four wrong speech habits are:-

1. **Musāvādā** - Uttering falsehoods
2. **Pisunāvācā** - Bearing tales
3. **Pharusā vācā** - Uttering harsh words
4. **Samphappalāpā** - Uttering futile words.

### RIGHT ACTION SAMMĀ KAMMANTA

This implies engaging in the right kind of activity. Right Action is avoiding the following 3 forms of unwholesome bodily actions:-

1. **Pāṇaghātā** - Taking life
2. **Adattādāna** - Taking things not given to us
3. **Kāma micchācāra** - Sexual misconduct

### RIGHT LIVELIHOOD SAMMĀ ĀJĪVA

Following a wholesome way of life is Right Livelihood. Right Livelihood implies avoiding the three forms of bad bodily behaviour, and refraining from the 4 forms of verbal misconduct. One must also avoid the 5 kinds of unwholesome trades. These are the 5 unwholesome forms of trades that should be avoided:-

1. **Sattha Vanijjā** - Selling weapons meant to hurt beings.
2. **Satta Vanijjā** - Slave-trade.
3. **Mamsā Vanijjā** - Selling animals for flesh.
4. **Majja Vanijjā** - Selling intoxicating drinks and taking drugs.
5. **Visa Vanijjā** - Selling forms of poison that are likely to harm beings.

To live avoiding these is the Right Livelihood.

### RIGHT EFFORT SAMMĀ VĀYĀMA

This implies the right kind of attempt to use energy. It is the effort to generate virtuous actions. It means the attempt to suppress unwholesome activities.

What is meant by this is the four-fold Right Effort. These four are:-

1. **Anuppannānam pāpakānam akusalānam dhammānam anuppādāya** - The effort not to allow the rising of wrong actions.
2. **Uppannānam pāpakānam akusalānam dhammānam pahānāya** - The effort to eradicate the bad actions that have already arisen.
3. **Anuppannānam kusalānam dhammanām uppādāya** - The effort to generate good and wholesome actions that have not arisen yet.
4. **Uppannānam kusalānam dhammānam thitiyā** - The effort to cultivate further those good and wholesome actions that have already arisen.

### RIGHT MINDFULNESS SAMMĀ SATI

This implies the right presence of mind which is unbewildered thought. Mind can be well restrained by practising the Four-fold Establishment of Mindfulness. The following are the Four-fold Establishment of Mindfulness:-

1. **Kāyānupassanā** - The meditation on the nature of the Body
2. **Vedanānupassanā** - The meditation on the nature of Feeling
3. **Cittānupassanā** - The meditation on the nature of Consciousness

#### 4. Dhammānupassanā - The meditation on the nature of Mind-objects

When mindfulness is established in terms of these four foundations of mindfulness one can avoid the wrong views people have about self-beings, individuals. Such practise of contemplation will bring about proper thinking processes.

### RIGHT CONCENTRATION SAMMĀ SAMĀDHI

This implies proper organization of the mind. This is the one-pointedness of the mind. The mind is scattered and diffused, most of the time. The mind flits from object to object. Such a mind could be brought to one focus, through meditation. Such focusing of the mind on a given objective is Right Concentration. **This Concentration is four-fold, namely, the first, the second, the third and the fourth absorption-jhāna.**

In the Great Discourse on the Establishment of Mindfulness, what is upheld as the “Only Path” is this Noble Eight-fold Path. This is also known as the Noble Truth of the Path to the Eradication of Suffering.

### THE TWO-FOLD RESULTS OF MINDFULNESS

**Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evam bhāveyya satta vassāni tassa dvinnam phalānam aññataram phalam pāṭikaṅkham ditṭhe'va dhamme aññā sati vā upādisese anāgāmitā,**

“O monks! If a person were to practise the meditation on these four-fold establishment of mindfulness, he can expect one of two results. He can attain Arahantship in this birth itself, or else he can attain the state of non-returner when he passes away.”

At the end of the Great Discourse on the Establishment of Mindfulness, the virtues

accruing to a person meditating on the four-fold establishment of mindfulness, have been stated. Following is a brief version of those good results.

If a meditator were to practise this meditation, as indicated here on the four-fold establishment of mindfulness, for seven years, for six years, for five years, for four years, for three years, for two years, for one year – nay for seven months, six months, five months, four months, three months, two months, one month, or even for half-a-month, or for at least seven days, he can become an Arahant in this birth itself. If his defilements are still left, he can become a non-returner on his passing away.

**Ekāyano ayam bhikkhave maggo,  
sattānam visuddhiyā  
sokapariddavānam  
samatikkamāya,  
dukkhadomanassānam  
atthāngamāya, nāyassa  
adhigamāya, nibbāṇassa  
sacchikiriyāya, yadidam cattāro  
satipaṭṭhānā'ti. Iti yantām vuttam  
idam'etam paticca vuttan'ti.**

“O monks! This is the sole way to the purification of beings, for the overcoming of grief and lamentation, for the disappearance of pain and sadness, for the gaining of the Right Method for the realization of Nibbana, namely, the four foundations of mindfulness. This is that only path, described above.”

At the beginning of the Discourse on the Four Foundations of Mindfulness, 4 advantages that accrue to a person who practises this meditation have been indicated along with 4 unwholesome things that disappear due to the practise of this meditation.

These have been indicated at the end of the Great Discourse on the Establishment of Mindfulness. The initial statement that this is the



The Buddha completed the Discourse on The Establishment of Mindfulness. At the end of the Discourse the Supreme Buddha left the market-town of Kammasadamma with His retinue of monks.

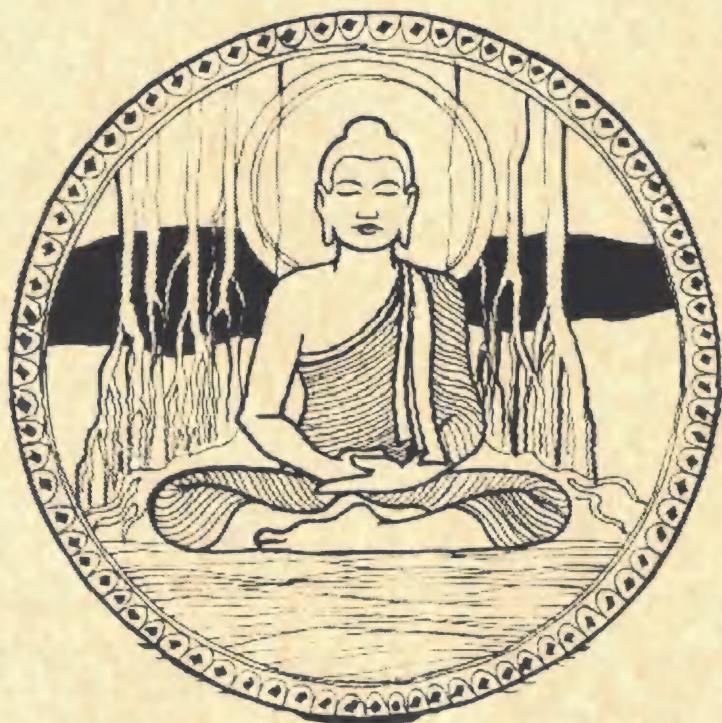
page 111

only way is reconfirmed at the end of the Discourse, by saying it is about this Discourse that initially it was said, that this is the only way to Liberation.

**Idam'avoca bhagavā attamanā te**

**bhikkhū bhagavato bhāsitam  
abhinandun'ti**

The monks were exceedingly happy and fully approved and accepted the words of the Supremely Enlightened Buddha.



# Mahā Satipaṭṭhāna Sutta

*The Great Discourse On The Establishment of Mindfulness*

## CHAPTER THREE



## THE COMMENTARY

## THE COMMENTARY

*The numbers in this commentary refer to the relevant sections marked with the same number in the Pali text.*

1. EVAM ME SUTAM = “Thus have I heard” the Discourse on the Arousing of Mindfulness (**Satipaṭṭhāna Sutta**). “I” refers to the Elder Ānanda, cousin of the Buddha. At the first Buddhist council held in the **Sattapaññi** Cave at Rājagaha under the presidentship of the Great Disciple of the Buddha, the Elder Mahā Kassapa, the Collection of the Discourses (**Sutta Piṭaka**) was recited by the Elder Ānanda.
2. EKAM SAMAYAM BHAGAVĀ KURŪSU VIHARATI = “At one time the Blessed One was living in the country of the Kurus.” Although the territory of the Kuru Princes, their home- land, was a single contiguous domain, by taking into consideration its many villages and market-towns, it was commonly referred to by the use of the plural form “Kurus.”
3. KAMMĀSSADAMMAM NĀMA KURŪNAM NIGAMO = “At Kammāssadamma, a market-town of the Kuru people.”
4. EKĀYANO AYAM BHIKHAVE MAGGO - “This is the only way, O bhikkhus”. Why did the Blessed One teach this Discourse? - because of the ability of the people of the Kurus to take in deep doctrine. They, happy with healthy minds and bodies, and having the power of knowledge, were capable of receiving deep teachings. Therefore, the Blessed One, perceiving their ability to appreciate this profound instruction, proclaimed to them this Discourse on the Arousing of Mindfulness, which is deep in meaning, having set up the subject of meditation, in Arahatship, in twenty-one places.

For even as a man, having got a golden basket should fill it with diverse flowers, or indeed having got a golden casket should fill it with precious jewels of the seven kinds, the Blessed One, having got a following of the Kuru-land people, dispensed, it is said, deep doctrine. Likewise, on that very account, there, in the Kurus, the Blessed One, taught other deep teachings: the **Mahā Nidāna Sutta**, **Mahā Satipaṭṭhāna Sutta**, **Sāropama Sutta**, **Rukkhūpama Sutta**, **Ratthapāla Sutta**, **Māgandiya Sutta**, and the **Āneñjasappāya Sutta**.

“Further, in that territory of the Kuru people, the four classes - **bhikkhu**, **bhikkhunī**, **upāsaka**, **upāsikā** - generally by nature were earnest in the application of the Arousing of Mindfulness to their daily life. At the very lowest, even servants, usually, spoke with mindfulness. At wells or in spinning halls useless talk was not heard. If some woman asked of another woman, “Mother, which Arousing of Mindfulness do you practise?” and got the

reply, “None at all,” then that woman who replied so was reproached thus: “Your life is shameful; though you live you are as if dead,” and was taught one of the kinds of Mindfulness-arousing. But on being questioned if she said that she was practising such and such an Arousing of Mindfulness, then she was praised thus: “Well done, well done! Your life is blessed; you are really one who has attained to the human state; for you the Sammāsambuddhas have come to be”.

“The only way” = The one way (*Ekāyanoti ekamaggo*). There are many words for “way”. The word used for “way” here is “ayana” (“going” or road). Therefore, “This is the only way, O bhikkhus (*ekāyano ayam bhikkhave maggo*)” means here: “A single way” (“going” or road), O bhikkhus, this is the only way; it is not of the nature of a double way.

Or it is “the only way” because it has to be trodden by oneself only. That is without a companion. The state of being companionless is twofold: without a comrade, after abandoning contact with the crowd, and in the sense of being withdrawn (or secluded) from craving, through tranquillity of mind.

Or it is called “*ekāyana*” because it is the way of the one (*ekassa ayana*) “Of the one” = of the best; of all beings the Blessed One is the best. Therefore, it is called the Blessed One’s Way. Although others too go along that way, it is the Buddha’s because he creates it. Accordingly it is said: “He, the Blessed One, is the creator of the uncreated path, O Brahmin. It proceeds (or exists) only in this Doctrine-and-discipline and not in any other. Accordingly the Master declared: “Subbadda, only in this Doctrine- and-discipline is the Eightfold Way to be found.” And further “*ekāyana*” means: It goes to the one (*ekam ayati*) - that is, it (the way) goes solely to Nibbāna. Although in the earlier stages this method of meditation proceeds on different lines, in the later, it goes to just the one Nibbāna.

**5. SATTĀNAM VISUDDHIYĀ** = “For the purification of beings.” For the cleansing of beings soiled by the stains of lust, hatred and delusion, and by the defilements of covetousness called lawless greed and so forth. All reach the highest purity after abandoning mental taints. By way of physical taints, however, there is no cleansing of impurities taught in the Dhamma.

*“By the Great Seer it was not said That through bodily taints men become impure, Or by the washing of the body they become pure. By the Great Seer it was declared That through mental taints men become impure, And through the cleansing of the mind they become pure.” Accordingly it is said; “Mental taints soil beings; mental cleaning sanctifies them.”*

*Samyutta Nikāya*

**6. SOKAPARIDDAVĀNAM SAMATIKKAMĀYA** = “For the overcoming of sorrow and lamentation.” If this Way is developed it will lead to the casting out of sorrow similar to that experienced by the Minister Santati, and the casting out of lamentation similar to that of Patācārā. With analytical knowledge did Santati reach arahatship after hearing this stanza:

*“Purge out the things belonging to the past; Let there be naught to rise in future times. If what's twixt past and future you don't grasp, You will be one who wanders forth serene.”*

*Sutta Nipāta*

7. **DUKKHA DOMANASSĀNAM ATTHAṄGAMĀYA** = "For the destruction of suffering and grief." For the cessation of bodily suffering and mental grief. Verily, this way maintained by contemplation is conducive to the destruction of suffering.

8. **ÑĀYASSA ADHIGAMĀYA** = "For reaching the right path." The real Eightfold Path is called the right path. Verily, this preliminary, mundane Way of the Arousing of Mindfulness maintained (grown or cultivated) is conducive to the realisation of the Supramundane Way.

9. **NIBBĀNASSA SACCHIKIRIYĀYA** = "For the attainment of Nibbana." It is said as follows: For the attainment, the ocular experience by oneself, of the deathless which has got the name "Nibbana" by reason of the absence in it of the lust called craving. (*taṇhā*)

10. **CATTĀRO SATIPATTHĀNA** = "The Four Arouulings of Mindfulness." Four in relation to classes of objects of mindfulness. Why did the Buddha teach just Four Arouulings of Mindfulness and neither more nor less? By way of what was suitable for those capable of being trained. In regard to the pair of the dull-witted and the keen-witted minds among tamable persons of the craving type and the theorizing type, pursuing the path of quietude (*samatha*) or that of insight (*vipassanā*) in the practice of meditation, the following is stated: For the dull-witted man of the craving type the Arousing of Mindfulness through the contemplation of the gross physical body is the Path to Purity; for the keen-witted of this type, the subtle subject of meditation on feeling. And for the dull-witted man of the theorizing type the Path to Purity is the Arousing of Mindfulness through a subject not too full of distinctions, namely, consciousness (*cittā*); for the keen-witted of this type, the subject which teems with distinctions, namely the contemplation on things of the mind-mental objects (*dhammānupassanā*).

For the dull-witted man, pursuing quietude, the First Arousing of Mindfulness, body-contemplation, is the Path to Purity, by reason of the feasibility of getting at the mental reflex; for the keen-witted of this type, because he does not continue to stay in the coarse, the second Arousing of Mindfulness, the contemplation on feeling is the Path to Purity. And for the dull-witted man pursuing the path of insight, the subject of meditation without many distinctions, the contemplation on consciousness, is the Path to Purity; and for the keen-witted of this type the contemplation on mental objects which is full of distinctions.

Or it may be said that these Four Arouulings of Mindfulness are taught for casting out the illusions (*vipallāha*) concerning beauty, pleasure, permanence, and an ego. The body is ugly. There are people led astray by the illusion that it is a thing of beauty. In order to show such people the ugliness of the body and to make them give up their wrong idea, the First Arousing of Mindfulness is taught. Feeling is suffering. There are people subject to the illusion that it gives pleasure. In order to show such people the painfulness of feeling and to make them give up their wrong idea, the Second Arouising of Mindfulness is taught. Consciousness is impermanent. There are people who, owing to an illusion, believe that it is permanent. To show them the impermanence of consciousness and to wean them of their wrong belief, the Third Arousing of Mindfulness is taught.

Mental objects are insubstantial, are soulless, and possess no entity. There are people who

believe by reason of an illusion that these mental things are substantial, endowed with an abiding core, or a soul, or that they form part of a soul, an ego or some substance that abides. To convince such errant folk of the fact of the soullessness or the insubstantiality of mental things and to destroy the illusion which clouds their minds, the Fourth Arousing of Mindfulness is taught.

11. **KATAME CATTĀRO** = "What are the four?" This is a question indicating the desire to expound the teaching.

12. **IDHA** = "Here." In this Dispensation.

13. **BHIKKHAVE** = "Bhikkhus" - persons who accept the Teaching. This is a term for addressing those who accept the Teaching. Bhikkhu is a term to indicate a person who earnestly endeavours to accomplish the practice of the teaching. Others, gods and men, too, certainly strive earnestly to accomplish the practice of the teaching, but because of the excellence of the bhikkhu state by way of practice, the Buddha said: "Bhikkhu." For amongst those who accept the teaching of the Buddha, the bhikkhu is the highest owing to fitness for receiving manifold instructions.

14. **KĀYE** = "In the body." In the corporeal group. The group of big and small corporeal constituents, namely, things, like hair of the head, hair of the body, nails, and teeth, in the sense of a collection.

15. **KAYĀNUPASSI** = "Contemplating the body." Possessed of the character of body-contemplation, or of observing the body. Indeed the character of contemplating the collection of the major and the minor corporeal members, is like the seeing of the constituents of a cart. The character of contemplating the collection of the hair of the head, the hair of the body and the like is comparable to the seeing of the component parts of a city; and the character of contemplating the collection of primary and derived materiality is comparable to the separation of the leaf covering of a plantain-trunk, or is like the opening of an empty fist.

Therefore, by the pointing out of the basis called the body in the form of a collection in many ways, the sifting out thoroughly of the apparently compact is shown. In this body, apart from the above mentioned collection, there is seen no body, man, woman or anything else. Beings engender wrong belief, in many ways, in the bare groups of things mentioned above. Therefore the men of old said: *What he sees that is not (properly) seen; What is seen, that he does not (properly) see; Not seeing (properly) he is shackled clean; And he, the shackled fool, cannot get free.*

The meaning should be understood thus too: "contemplating the body in the body" is the seeing of the body as a group of all qualities beginning with impermanence, step by step, as taught in the passage of the **Patisambhidā** which begins with: "In this body he contemplates according to impermanence and not permanence.

" The bhikkhu sees the body in the body, (1) as something impermanent; (2) as something subject to suffering; (3) as something that is soulless; (4) by way of turning away from it and

not by way of delighting in it; (5) by freeing himself of passion for it; (6) with thoughts making for cessation and not making for origination; (7) and not by way of laying hold of it, but by way of giving it up.”

**16. ĀTĀPI** = “Ardent” - What burns the defilement of the three planes of becoming is ardour. Ardour is a name for energy.

Although the term burning (**ātāpana**) is applied to the abandoning of defilements here, it is also applicable to right view, thought, speech, action, livelihood, mindfulness and concentration. As 'ardour' (**ātāpa**) like 'glow' (**ātappa**) is restricted by use to just energy generally, it is said: "Ardour is a name for energy". Or because of the occurrence of energy (**viriya**) by way of instigating the associated things, in the abandoning of opposing qualities, that itself (i.e. energy) is ardour (**ātāpa**). In this place only energy (**viriya**) is refused to by "**ātāpa**". By taking word ardent (**ātāpi**) the Buddha points out the one possessed of right energy or exertion (**Sammappadhāna**).

**17. SAMPAJĀNO** = “Clearly comprehending” - Endowed with knowledge called circumspection (**sampajañña**). Discerning rightly, entirely and equally (**sammā, samantato samañca pajānanto**).

**18. SATIMĀ** = “Mindful” - Endowed with mindfulness that lays hold of the body as a subject of meditation, because this **yogāvacara** contemplates with wisdom after laying hold of the object with mindfulness. Verily there is nothing called contemplation without mindfulness. Therefore the Buddha said: "Mindfulness is necessary in all circumstances, O bhikkhus, I declare." Saṃyutta Nikāya

The state of mind that is not clearly comprehending commits blunders of judgment in the business of choosing the right means and in avoiding the wrong. The state of mind which is inattentive - the mental state of absence of mindfulness - is incapable of laying hold of the right means and of rejecting the wrong means. When the yogi is not ardent, not clearly comprehending, and not mindful, he does not succeed in accomplishing his object.

**19. VINEYYA LOKE ABHIJJHĀDOMANASSAM** = “Having overcome, in this world, covetousness and grief.”

“Having overcome” refers to the discipline of knocking out an evil quality by its opposite good (that is by dealing with each category of evil separately) or through the overcoming of evil part by part (**tadaṅgavinaya**) and through the disciplining or the overcoming of the passions by suppression in absorption (**vikkhambhana vinaya**).

“In this world” - in just this body. Here the body (**kāya**) is the world (**loka**), in the sense of a thing crumbling.

As covetousness and grief are abandoned in feeling, consciousness, and mental objects, too, the **Vibhaṅga** says: " Even the five aggregates of clinging are the world." Covetousness stands for sense desire; and grief, for anger. As sense desire and anger are the principal hindrances, the abandoning of the hindrances is stated by the overcoming of covetousness and grief.

**20. VEDANĀSU VEDANĀNUPASSI..... CITTECITTĀNUPASSI.....**  
**DHAMMESU DHAMMĀNUPASSI VIHARATI** = "He lives contemplating feelings in the feelings..... the consciousness in consciousness ..... mental objects in mental objects." Here the repetition of "feelings", "consciousness" and "mental objects" should be understood according to the reasons given for the repetition of the word "body," in body-contemplation.

"Feeling" = The three feelings: pleasurable, painful, and the neither pleasurable nor painful. These are only mundane.

"How should feeling be contemplated upon?", it is asked, further. Pleasurable feeling because it is the stuff of suffering as suffering. Painful feeling because it is the condition of bringing out trouble and so forth, as a thorn. And the neither pleasurable nor painful feeling, because of non-mastery or dependence and so forth, as transiency. Accordingly, the Buddha said: "Who sees pleasure as suffering, Who sees pain as a thorn, Who sees as a thing that is fleeting, The neutral peace that's shorn Of pleasure and pain; that bhikkhu will, Rightly, know and live, become still."

Samyutta Nikāya

For this has been said by the Blessed One: "All that is felt is in suffering, I declare (*yam kiñci vedayitam tam sabbam dukkhasminti yadāmi*)."

And pleasure should also be contemplated upon as suffering. All should be explained according as the Arahat-nun Dhammadinnā spoke (to her former husband Visākha, in the Cūla Vedalla Sutta of the Majjhima Nikāya): Pleasant feeling, friend Visākha, is agreeable while it lasts and is disagreeable when it changes; painful feeling is disagreeable while it lasts and agreeable when it changes; the neither pleasant nor painful feeling is agreeable when there is a knowledge of its existence and disagreeable when that knowledge is wanting.

Consciousness and mental objects, too, should be contemplated upon by way of the diversity of the division of object (ārammaṇa), dominance (adhipati), conascence (sahajāta), plane (bhūmi), causal action (kamma), result (vipāka), non-causative functional process (kriyā), and so forth (Ādi), beginning with impermanence (*aniccādinam anupassanānam vasena*) and by way of the division of consciousness that is with passion and so forth come down in the portion of analytical exposition (*niddesavāre āgatasarāgādi bhedañca vasena*).

Mental objects should be contemplated upon by way of own characteristic (*salakkhaṇa*) of impression and the like (*phusanādi*); by way of general characteristic (*sāmañña lakkhaṇa*) of impermanence and the like (*aniccatādi*); by way of phenomenon-emptiness (*suññata dhamma*), namely, by way of the void-nature called soullessness (*anattatā saṅkhāta suññatā sabhāvassa*) to explain which clearly, the instruction of the portion dealing with the void in the Abhidhamma proceeded by means of the statement beginning with "At that time indeed there are phenomena, there are aggregates" (*yam vibhāvetum abhidhamme tasmiṃ kho pana samaye dhammā honti khandhā honti ti ādinā suññtavāra desanā pavattā*), without any mention of a soul; by way of the seven contemplations of impermanence and so forth (*aniccādi satta anupassanānam*); and by way of the divisions of what is present and what is absent and so forth, in the analytical portion (*niddesavāre āgata santāsantādi bhedānañca vasena*).

**21. ARAÑÑAGATO VĀ..... SUÑÑAGĀRAGATO VĀ** = "Gone to the forest..... or to an empty place." By this, here is the making clear of the getting of an abode appropriate to the meditator for the culture of mindfulness.

As one who wants to break a wild young calf  
Would tether it to stout stake firmly, here,  
In that same way the yogi should tie fast  
To meditations object his own mind.

In this way this abode becomes appropriate to the meditator. Therefore, it is said, " This (namely, the passage beginning with the words, 'Gone, to the forest ..... ) is the making clear of an abode appropriate to the meditator for the culture of mindfulness."

Because the subject of meditation of mindfulness on in- and out-breathing is not easy to accomplish without leaving the neighbourhood of a village, owing to sound, which is a thorn to absorption; and because in a place not become a township it is easy for the meditator to lay hold of this subject of meditation, the Blessed One, pointing out the 'abode suitable for that', spoke the words, " Gone to the forest," and so forth.

**22. NISIDATI PALLAÑKAM ĀBHUJITVĀ, UJUM KĀYAM PANIDHĀYA PARIMUKHAM SATIM UPATTHAPETVĀ. SO SATOVA ASSASATI SATO PASSASATI** = "Sits down, bends in his legs crosswise on his lap, keeps his body erect, and arouses mindfulness in the object of meditation, namely, the breath which is in front of him. Mindful he breathes in, and mindful he breathes out." "Bends in his legs crosswise on his lap." Three things pertaining to the sitting posture of the **yogī** are pointed out by that: firmness of the posture; carefulness of breathing due to the posture; and the expediency of the posture for laying hold of the subject of meditation.

One sits in this "posture having locked in the legs". It is the entirely thigh-bound sitting posture, and is known as the lotus, and the immovable posture too.

"Keeps his body erect." Keeps the vertebrae in such a position that every segment of the backbone is said to be placed upright, and end to end throughout. The body, waist upwards, is held straight.

**23. DIGHAM VĀ ASSASAÑTO DIGHAM ASSASĀMĪTI PAJĀNĀTI DIGHAM VĀ PASSASANTO DIGHAM PASSASĀMĪTI PĀJĀNĀTI:** = "He, thinking, 'I breathe in long,' understands when he is breathing in long; or thinking, 'I breathe out long,' he understands when he is breathing out long."

"When breathing in long, how does he understand, 'I breathe in long.'? When breathing out long, how does he understand, 'I breathe out long'? He breathes in a long breath during a long stretch of time, he breathes out a long breath during a long stretch of time, and he breathes in and he breathes out long breaths, each during a long stretch of time. As he breathes in and breathes out long breaths, each during a long stretch of time, desire (or intention; **chanda**) arises in him. With desire he breathes in a long breath finer than the last during a long stretch of time; with desire he breathes out a long breath finer than the last

during a long stretch of time; and with desire he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time. As with desire he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time, joy (*pīti*) arises in him. With joy he breathes in a long breath finer than the last during a long stretch of time; with joy he breathes out a long breath finer than the last during a long stretch of time; and with joy he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time. As with joy he breathes in and he breathes out long breaths finer than the last, each during a long stretch of time, the mind turns away from the long in- and out-breathings, and equanimity (*upekkhā*) stands firm.”

**24. SABBA KĀYA PĀTISAMVEDI ASSASISSLĀMI..... PASSASISSLĀMĪTI SIKKHATI”** = Experiencing the whole body I shall breathe in ..... breathe out, thinking thus, he trains himself.” He trains himself with the following idea: I shall breathe in making known, making clear, to myself the beginning, middle, and end of the whole body of breathings in; I shall breathe out making known, making clear, to myself the beginning, middle and end of the whole body of breathings out. And he breathes in and breathes out with consciousness associated with knowledge making known, making clear, to himself the breaths.”

“To one bhikkhu, indeed, in the tenuous diffused body of in-breathing or body of out-breathing only the beginning becomes clear; not the middle or the end. He is able to lay hold of only the beginning. In the middle and at the end he is troubled. To another the middle becomes clear and not the beginning or the end. To a third only the end becomes clear; the beginning and the middle do not become clear and he is able only to lay hold of the breath at the end. He is troubled at the beginning and at the middle. To a fourth even all the three stages become clear and he is able to lay hold of all; he is troubled nowhere. For pointing out that this subject of meditation should be developed after the manner of the fourth one, the Buddha said: “Experiencing ..... he trains himself.”

“Since in the earlier way of the practice of this meditation there was nothing else to be done but just breathing in and breathing out, it is said: He thinking, I breathe in ..... understands ..... and since thereafter there should be endeavour for bringing about knowledge and so forth, it is said, experiencing the whole body I shall breathe in.”

**25. PASSAMBHAYAM KĀYA SAMKHĀRAM ASSASISSLĀMĪTI..... PASSASISSLĀMĪTI SIKKHATI”** = “Calm the activity of the body I shall breathe in ..... breathe out, thinking thus, he trains himself.” He thinks “I shall breathe in and I shall breathe out, quieting, making smooth, making tranquil and peaceful the activity of the in- and out-breathing body. ‘And in that way, he trains himself.’”

In this connection coarseness, fineness, and calm should be understood thus: Without contemplative effort, the body and the mind of this bhikkhu are distressed, coarse. When the body and the mind are coarse, the in- and out-breathing too are coarse and proceed uncalmly; the nasal aperture becomes inadequate and he has to breathe through the mouth, too. But when the body and the mind are under control then the body and the mind become placid, restful. When these are restful, the breathings proceed so fine that the bhikkhu doubts whether or not the breathings are going on.”

The breathing of a man who runs down from a hill, puts down a heavy burden from his head, and stands still is coarse; his nasal aperture becomes inadequate and he breathes through the mouth, too. But when he rids himself of his fatigue, takes a bath and a drink of water, and puts a wet cloth over his heart and is sitting in the shade, his breathing becomes fine, and he is at a loss to know whether it exists or not. Comparable to that man is the bhikkhu whose breaths become so fine after the taking up of the practice of contemplation that he finds it difficult to say whether he is breathing or not. What is the reason for this? Without taking up the practice of meditation he does not perceive, concentrate on, reflect on, or think over, the question of calming the gross activity of the breathing body, the breaths, but with the practice of meditation he does. Therefore, the activity of the breath-body becomes finer in the time in which meditation is practised than in, the time in which there is no practice. So the men of old said:

“In the agitated mind and body the breath is of the coarsest [kind]  
In the unexcited body, fully subtle does it wind.”

“How does he train himself with the thought: Calming the activity of the body, I shall breathe in ..... breathe out? What are the activities of the body? Those things of the body of breaths, those things bound up with that body, are the activities of the body. Causing the body-activities to become composed, to become smooth and calm, he trains himself ..... He trains himself thinking thus: Calming the body-activity by way of (quieting) the bodily activities of bending forwards, sideways, all over, and backwards, and (by way of the quieting of) the moving, quivering, vibrating, and quaking of the body, I shall breathe in ..... I shall breathe out. I shall breathe in and I shall breathe out, calming the activity of the body, by way of whatsoever peaceful and fine body-activities of non-bending of the body forwards, sideways, all over and backwards, of non-moving, non-quivering, non-vibrating, and non-quaking, of the body.”

*Visuddhi Magga*

Indeed, to that yogi training in respiration-mindfulness according to the method taught thus: “He, thinking ‘I breathe in long,’ understands when he is breathing in long ..... Calming the activity of the body ..... I breathe out, thinking thus, he trains himself, the four absorptions arise in the respiration sign.”

**26. ITI AJJHATTAM VĀ KĀYE KĀYĀNUPASSĪ VIHARATI** = “Thus he lives contemplating the body in the body internally.” This bhikkhu dwells in contemplation of the body in his own respiration body.

**27. BAHIDDHĀ VĀ KĀYE KĀYĀNUPASSĪ VIHARATI** = “Or he lives contemplating the body in the body externally.” Or this bhikkhu dwells in contemplation of the body in another’s respiration-body.

**28. AJJHATTABAHIDDHĀ VĀ KĀYE KĀYĀNUPASSĪ VIHARATI** = “Or he lives contemplating the body in the body internally and externally.” At one time in his own and at another in another’s respiration-body, he dwells in contemplation of the body. By this there is reference to the time when the yogi’s mind moves repeatedly back and forth (internally and externally by way of object) without laying aside the familiar subject of meditation.

**29. SAMUDAYA DHAMMĀNUPASSĪ VĀ KĀYASMIM VIHARATI** = “He lives

contemplating origination-things in the body.” Just as the air moves back and forth depending on the smith’s bellows’ skin, the bellows’ spout, and appropriate effort, so, depending on the coarse body, nasal aperture, and the mind of the bhikkhu, the respiration-body moves back and forth. The things beginning with the (coarse) body are origination (**kāyādayo dhammā, samudayo**). The person who sees thus, is he who lives contemplating origination-things in the body.

**30. VAYA DHAMMĀNUPASSĪ VĀ KĀYASMIM VIHARATI** = “Or he lives contemplating dissolution-things in the body.” In whatever way, the air does not proceed when the bellows’ skin is taken off, the bellows’ spout is broken, and the appropriate exertion is absent, even in that same way, when the body breaks up, the nasal aperture is destroyed, and the mind has ceased to function, the respiration-body does not go on. Thus through the ending of the coarse body, the nasal aperture and the mind there comes to be the ending of the respirations (**kāyādi-nirodhā. assāsa- passāsa-nirodho**). The person who sees in this way, is he who lives contemplating dissolution-things in the body.

**31. SAMUDAYA VAYA DHAMMĀNUPASSĪ VĀ KĀYASMIM VIHARATI** = “Or he lives contemplating origination- and dissolution-things in the body.” He lives contemplating origination at one time and dissolution at another.

**32. ATTHI KĀYOTI VĀ PANASSA SATI PACCUPATTHITĀ HOTI** = “Or, indeed, his mindfulness is established, with the thought: ‘The body exists.’” Mindfulness is established for the yogi through careful scrutiny. He thinks: There is ‘body, but there is no being, no person, no woman, no man, no soul, nothing pertaining to a soul, no “I”, nothing that is mine, no one, and nothing belonging to anyone.

**33. NĀNAMATTĀYA PATISSLATI MATTĀYA** = “For Just knowledge and remembrance.” That is just for the sake of a wider and wider, or further and further measure of knowledge and of mindfulness. For the increase of mindfulness and clear comprehension is the meaning.

**34. ANISSITO CA VIHARATI** = “And he lives independent.” He lives emancipated from dependence on craving and wrong views.

**35. NA CA KIÑCI LOKE UPĀDIYATI** = “And clings to naught in the world.” In regard to no visible shape ..... or consciousness, does he think: this is my soul; or, this belongs to my soul.

**36. GACCHANTO VĀ GACCHĀMITI PAJĀNĀTI** = “When he is going (a bhikkhu) understands: ‘I am going.’” In this matter of going, readily do dogs, jackals and the like, know when they move on that they are moving. But this instruction on ‘the modes of deportment was not given concerning similar awareness, because awareness of that sort belonging to animals does not shed the belief in a living being, does not knock out the percept of a soul, and neither becomes a subject of meditation nor the development of the Arousing of Mindfulness.

But the knowledge of this the meditator sheds the belief in a living being, knocks out the

idea of a soul, and is both a subject of meditation and the development of the Arousing of Mindfulness.

Indeed, who goes, whose going is it, on what account is this going? These words refer to the knowledge of the (act of) going (the mode of deportment) of the meditating bhikkhu.

There, WHO GOES a doer-question of the action of going, without first separating efficient cause and action. That is for indicating just the bare phenomenon of going, through the condition of denying the-doer-state-endowed-with-a-soul. (Or in other words the question "Who goes?" anticipates a negative answer, for according to the **Abhidhamma** there is no doer or goer but just a process dependent on conditions. There is merely a going. No one goes.)

With the words, WHOSE GOING IS IT?, the commentator says the same thing in another way after separating efficient cause and action for making clear the absence of a doer-connection.

Going is here shown to be one of the particular modes of bare phenomenal Movement due to appropriate cause-and-condition, without attributing it to a fallacious reason such as the one formulated thus: The soul comes into contact with the mind, the mind with the sense-organs and the sense-organs with the object (thus there is perception).

Just as a ship goes on by winds impelled,  
Just as a shaft goes by the bowstring's force,  
So goes this body in its forward course  
Full driven by the vibrant thrust of air.  
As to the puppet's back the dodge-thread's tied  
So to the body-doll the mind is joined  
And pulled, by that the body moves, stands, sits.  
Where is the living being that can stand,  
Or walk, by force of its own inner strength,  
Without conditions that give it support?

**37. SAMUDAYA DHAMMĀNUPASSĪ** = "Contemplating origination-things." Also dissolution-things are included here. Origination and dissolution should be dwelt upon by way of the fivefold method beginning with the words: "He, thinking, 'the origination of materiality comes to be through the origination of ignorance,' in the sense of the origin of conditions, sees the arising of the aggregate of materiality."

In the same way he sees the arising of the aggregate of materiality through the origination of craving, karma and food, in the sense of the origin of conditions, and also while seeing the sign of birth (**nibbatti lakkhaṇam passanto pi**). He sees the passing away of the aggregate while thinking that the dissolution of materiality comes to be through the dissolution of ignorance, in the sense of the dissolution of conditions, and through the dissolution of craving, karma and food, in the same way, and while seeing the sign of vicissitude. For the arising of the materiality-aggregate ignorance, craving, kamma and food are the principal reasons. But these are not all. As it is said that one sees the arising of the materiality-aggregate when

beholding also the rebirth-sign or the bare origination state called the integration-succession (**upacaya santati**) of the various material forms (**rūpa**) becoming manifest in the conscious flux owing to ignorance, craving, karma, and nutriment, and from consciousness (**citta**) and the process of caloricity (**utu**), the knowledge of arising is fivefold. Similarly the knowledge of passing away or ceasing is fivefold. The sign of vicissitude or change is the bare state of dissolution (**bhaṅga sabhāva**) called impermanency (**aniccatā**).

**38. SAMPAJĀNAKĀRI** = “ Practising clear comprehension.” Doing without fail all actions with clear comprehension. Or the doing of only clear comprehension.

There are these four kinds of comprehension: clear comprehension of purpose (**sātthaka sampajañña**), of suitability (**sappāya sampajañña**), of resort (**gocara sampajañña**) and of non-delusion (**asammoha sampajañña**).

Among these four kinds of clear comprehension, the clear comprehension of purpose is the comprehension of (a worthy) purpose after considering what is worthy and not worthy, with the thought, “Is there any use to one by this going or is there not?” One does this not having gone immediately, just by the influence of the thought, at the very moment the thought of going forwards is born.

In this context, purpose is growth according to the Norm, by way of visiting a relic shrine, Tree of Enlightenment (Bodhi Tree), the Order, the elders, and a place where the dead are cast (a cemetery) for seeing the unlovely (a corpse, a skeleton and the like).

By visiting a relic shrine, a Bodhi Tree, or the Order, for producing spiritual interest, and by meditating on the waning of that interest one could reach sainthood; by visiting elders and by getting established in their instruction one could reach sainthood; and by visiting a place where the dead are cast, by seeing a corpse there and by producing the first absorption (**pāṭhamajjhāna**) in that unlovely object, one could reach sainthood. So the visiting of these is purposeful.

**39. ĀLOKITE** = “In looking straight on.” **VILOKITE** = “ In looking away from the front.” Here, looking straight on (**ālokitam**) = seeing in the direction in front of oneself. Looking away from the front (**vilokitam**) = Looking out in all other directions.

And other kinds of seeing, by way of turning the eyes in the direction above, in the direction beneath and in the direction behind are called looking upwards, looking downwards and looking backwards. Here those are not taken. But just these two—looking straight on and looking away from the front - are taken, by way of what is befitting. Or, by this method, it is said, all those are also taken.

Here, the comprehending of purpose (in looking straight on), without having just looked by the force of the thought, when the thought “I shall look straight on” arises, is clear comprehension of purpose. That should be understood by making the venerable elder Nanda the example of a person who perceives through experience by the body. **Dīgha Attakathā**

The following is stated in this connection: “ Should looking straight on in the eastern direction

become a thing that must be done, by Nanda, he looks straight on in the eastern direction, having reflected with all his mind thus: ‘May no covetous, grief-producing, mean, unskilful mental phenomena flow upon (overcome) me while I am looking in the eastern direction.’ There, he becomes mindful, thus. Further, purposefulness and suitability, here, too, should be understood just according to the manner in which they are explained in connection with the worshipping of a relic shrine and so forth.

Because clear comprehension of resort is just the keeping to the course of meditation, looking straight on and looking away from the front should be done just according to each person’s meditation (on the aggregates, processes and bases or on a contemplation-device and so forth) with the thought of meditation uppermost in mind.

**40. SAMMIÑJITE PASĀRITE** = “In bending and in stretching.” In the bending and the stretching of the joints.

The consideration of purpose and lack of purpose in regard to any contemplated act of bending or stretching, and the taking up of that which is purposeful, after not bending and stretching according to merely the mind’s inclination, is clear comprehension of purpose.

In this matter, a person who experiences pain every moment due to standing long with bent or stretched hands or feet does not get concentration of mind (mental one-pointedness), his subject of meditation entirely falls away, and he does not obtain distinction (absorption and so forth). But he who bends or stretches his hands and feet for the proper length of time does not experience pain, gets concentration of mind, develops his subject of meditation and attains distinction. Thus the comprehension of purpose and non-purpose should be known. Clear comprehension of suitability is the comprehension of the suitable after considering the suitable and the non-suitable even in a matter that is purposeful.

**41. SANGHĀTIPATTACĀVARADHĀRANE** = “In wearing the shoulder-cloak, the other (two) robes and the bowl.”

In this connection, purpose is what accrues materially to one, on the almsround, and what is stated by the Blessed One according to the method beginning with the words, “for keeping out cold, for keeping out heat.” Suitable to one who is naturally warm-bodied is fine clothing, and that is suitable to one who is weak, too. To the susceptible to cold is suitable thick clothing made of two pieces of cloth laid one over the other and stitched together (called also a double cloth). Non-suitable to these is clothing contrary to the kind mentioned above.

A worn-out robe is verily not suitable as that robe will even be hindrance-causing when one patches and sews or darns it. Likewise, hindrance-causing are robes of silk, fine hemp and similar material that stimulate cupidity. For, to the lone-dweller in the forest such robes are productive of loss of clothing and of life.

The robe acquired by wrong means of livelihood and the robe which decreases the good and increases the bad in the one who wears it, are irreversibly not suitable.

Within there is nothing called a soul that robes itself. According to the method of exposition

adopted already, only by the diffusion of the process of oscillation born of mental activity does the act of robing take place. The robe has no power to think and the body too has not that power. The robe is not-aware of the fact that it is draping the body, and the body too of itself does not think: "I am being draped round with the robe." Mere processes clothe a process-heap, in the same way that a modelled figure is covered with a piece of cloth. Therefore, there is neither room for elation on getting a fine robe nor for depression on getting one that is not fine.

And in using the bowl, clear comprehension of purpose should be understood, by way of the benefit obtainable through the action of one who takes the bowl unhurriedly and thinks: "Going out to beg with this I shall get alms."

Within there is nothing called a self that is taking the bowl. As stated already, by the diffusion of the process of oscillation born of mental activity, there is the taking of the bowl. In this matter of taking the bowl, the bowl cannot think. Hands too cannot think. The bowl does not cognize that it is taken by the hands. Hands do not cognize that the bowl is taken by them. Just processes take a process-heap. It is comparable to the taking of a red-hot vessel with a pair of tongs. By way of the proceeding of reflective thought in this way, clear comprehension of non-delusion should be understood in bowl-taking.

**42. UCCĀRA PASSĀVAKAMME** = "In defecating and in urinating" means: When the time is come, when the time is proper, if one does not defecate or urinate, then, one's body perspires, one's eyes reel, one's mind is not collected, and illness in the form of sharp pain, fistula, and so forth arise for one. But to one who defecates and urinates at the proper time none of these discomforts, disadvantages, troubles and illnesses arise. This is the sense in which this matter should be understood, and in this sense should clear comprehension of purpose in defecation and urination be taken.

By defecating or urinating in an improper place, one commits disciplinary offences, one goes on getting a bad name, and one endangers one's life. Fields occupied or frequented by humans and places occupied or frequented by devas, and deva-sanctuaries, are improper. Angry men and spirits cause even death to those who defecate or urinate in such places. By using such places for cleansing the waste of the body bhikkhus and bhikkhunis become guilty of the disciplinary offences of minor wrong-doing (**dukkatā**) or of acts expiable by confession (**pāticittiyā**) according to the circumstances.

But to one evacuating the bowels or the bladder in a place suitable for such evacuation those offences or troubles just mentioned above have no reference. And by way of that fitness of place, clear comprehension of suitability should be understood.

By the non-abandoning of the subject of meditation, clear comprehension of resort should be understood. Within there is no doer of the act of defecation or urination. Only by the diffusion of the process of oscillation born of mental activity defecation and urination occur, just as in a matured boil, by the bursting of the boil, pus and blood come out without any kind of wishing to come out and just as from an overfull water-pot water comes out without any desire for coming out, so, too, the faeces and urine accumulated in the abdomen and the bladder are pressed out by the force of the process of oscillation. Certainly this faeces-and-

urine coming out thus is neither that bhikkhu's own nor another's. It is just bodily excretion. When from a water-vessel or calabash a person throws out the old water, the water thrown out is neither his nor other's. It simply forms part of a process of cleansing. In the form of reflection proceeding in this way clear comprehension of non-delusion should be understood here.

**43. GATE THITE NISINNE SUTTE JĀGARITE BHĀSITE TUNHĪBHĀVE =**  
By the words: "When he is going a bhikkhu understands 'I am going,'" and so forth, postures of long duration are indicated. And by the words, "in going forwards and backwards ..... in bending and in stretching," postures of middling duration; and by the words, "in walking, in standing ..... in sleeping," postures of short, brief duration. Therefore in these three parts of the instruction the practising of clear comprehension should be known even by the triple method stated here.

- \* POSTURES OF LONG DURATION (**addhānā iriyāpathā**): postures kept up long or postures existing in a process of going far or of one way faring long.
- \* POSTURES OF MIDDLE DURATION (**majjhimā iriyāpathā**): Postures proceeding neither too long in time nor involving too long way faring, namely, those connected with wandering for alms and so forth.
- \* POSTURES OF SHORT DURATION (**cunnikā iriyāpathā**): postures become diminutive, by reason of brief duration and proceeding by way of going about and so forth in the monastey or elsewhere.

The Elder Tipiṭaka Mahā Sīva indeeed said: Who, after walking or exercising long in the ambulatory, stands and reflects: "The bodily and mental things which existed during the time of exercises on the ambulatory ended just there on the ainbulatory", is called a doer of clear comprehension in walking.

Who, after standing for a long time in study or answering a question or minding a subject of meditation, sits and reflects: "The bodily and mental things which existed during the time of standing ended just at the time of standing," is called a doer of clear comprehension in standing.

Who, after sitting for a long time in study or other similar work, lies down and reflects: "The bodily and mental things which existed when sitting ended just at the time of sitting," is called a doer of clear comprehension in sitting.

Who, after lying down falls asleep, and then, after getting up from his sleep, reflects: "The bodily and mental things which existed during the time of sleep ended just during sleep," is called a doer of clear comprehension in sleeping and waking. He who whilst speaking thinks: "This sound arises dependent on the lips, teeth, tongue, palate, and the act of the mind that accords to that sound," speaks, mindful and clearly comprehending. He who for a long time has studied or expounded the Teaching or recited the words of his subject of meditation, or cleared a question, and later, on becoming silent, thinks: "The bodily and mental things which arose during the time of speaking ended just then," is called a doer of clear

comprehension in speaking. He who, after remaining silent long considering the Teaching or his subject of meditation, thinks that the bodily and mental things that existed in the time of silence ended just then, that the occurrence of derived material qualities is speech, and that the non-occurrence of these is silence, is called a doer of clear comprehension in keeping silence.

In all statements the meaning of the term “clear comprehension” should be understood by way of only clear comprehension that is endowed with mindfulness. Indeed in the Book of Classifications (**Vibhangappakarana**) these are put just in this way: “One goes forward, mindful and clearly comprehending; one goes backwards, mindful and clearly comprehending.”

**44. SUKHAM VEDANAM** = “pleasant feeling”. The bhikkhu when experiencing a bodily or mental pleasant feeling knows, “I experience a pleasant feeling.” Certainly, while they experience a pleasant feeling, in sucking the breast and on similar occasions, even infants lying on their backs know that they experience pleasure. But this meditator’s knowledge is different. Knowledge of pleasure possessed by infants lying on their backs and other similar kinds of knowledge of pleasure do not cast out the belief in a being, do not root out the percept of a being, do not become a subject of meditation and do not become the cultivation of the Arousing of Mindfulness. But the knowledge of this bhikkhu casts out the belief in a being, uproots the perception of a being, is a subject of meditation and is the cultivation of the Arousing of Mindfulness. Verily, the knowledge meant here is concerned with experience that is wisely understood through inquiry.

Who feels? No being, or person. Whose is the feeling? Not of a being or person. Owing to what is there the feeling? Feeling can arise with (certain) things - forms, sounds, smells and so forth - as objects. That bhikkhu knows, therefore, that there is a mere experiencing of feeling after the objectifying of a particular pleasurable or painful physical basis or of one of indifference. (There is no ego that experiences) because there is no doer or agent besides a bare process. The word “bare” indicates that the process is impersonal. The words of the Discourse, “I experience (or feel)”, form a conventional expression, indeed, for that process of impersonal feeling. It should be understood that the bhikkhu knows that with the objectification of a property or basis he experiences a feeling.

Threefold, indeed, is the establishing in the mental subject of meditation: by way of sense-impression, feeling and mind. How? To some meditator, indeed, when the material subject of meditation is laid hold of, when there is the first impact of mind-with-mental-characteristics on the object (or the first apprehension of that object), the sense-impression that arises with the contacting of that object becomes clear. To another the feeling that arises with the experiencing of that object becomes clear. To yet another the consciousness that arises with the knowing of that object becomes clear.

When sense-impression becomes clear, not only does sense-impression arise; together with that sense-impression, arise feeling, perception, volition and consciousness. When feeling becomes clear the other four too arise.

Also when consciousness becomes clear the other four arise.

The bhikkhu, on reflecting thus: “Dependent on what is this group of five things?” knows as follows: “Dependent on the (coarse) corporeal base (*vatthu*).”

That coarse body (**karaja kāya**) about which it is said: “And indeed this consciousness of mine is depending on, is bound up with this body,” that, in its actual nature consists of the four great physical things, the four great primaries, and the physical qualities sourcing from the four great primaries. These physical qualities are called derived materiality. Here, the bhikkhu sees mind and body, thinking, “The (coarse) corporeal base aforesaid is body; the five beginning with sense-impression are mind.”

**45. KĀMACCHANDA** = Sensuality. Sense-desire arises when wrong reflection occurs plentifully in a sensuously good object. Therefore the Blessed One said that the condition for the arising of fresh sense-desire and for the increase and expansion of existing sense-desire is plentiful wrong reflection on a sensuously auspicious or promising object.

Sense-desire is cast out, indeed, with right reflection on a sensuously inauspicious or unpromising object. Such an object itself or the **jhāna** developed through such an object is meant by the term sensuously inauspicious object.

When there is much right reflection on the sensuously inauspicious or unpromising object, sense-desire is knocked out. Therefore the Blessed One said that the condition for keeping out new sense desire and for casting out old sense-desire is abundant right reflection on the sensuously inauspicious or unpromising object. Further, there are six things which lead to the casting out of sense-desire: Taking up the sensuously inauspicious subject of meditation; application for the development of the **jhāna** on the sensuously inauspicious subject of meditation; the guarded state of the controlling faculties of sense; moderation in food; the sympathy and support of good men in the endeavour; stimulating talk that helps the accomplishment of the object in view. Explaining these six it is said: Taking up refers to the taking up of the tenfold object sensuously inauspicious, impure, or bad; the man who takes it up will cast out sense-desire. Sense-desire will also be cast out, by him who develops the **jhāna** on the sensuously inauspicious object of meditation, by him who guards the controlling faculties of sense by closing the six sense doors, and by him who knows the measure of food for sustenance and of whom it is said:

Enough it is for the comfort of the almsman  
Who has put aside all thoughts of body and life,  
Who has his thoughts yoked on to craving's wane,  
To stop eating when he could eat some four  
Or five more lumps for which there's belly-room.  
And, with drink of water, end his begged repast.

*Samyutta Nikaya*

**46. VYĀPĀDA** = Anger. Verily, wrong reflection on an object of resentment produces anger. In this connection anger itself as well as the object which causes anger is called the resentment-object, or the sign of resentment. Wrong reflection has just the same character everywhere, and when it occurs much in the resentment-object or the resentment-sign, anger arises. Therefore the Blessed One said that intense wrong reflection on an object of resentment is the cause of fresh anger and of the increase and expansion of anger already existing.

By right reflection of the liberating thought of love, the thought of love that frees the heart indeed, anger gets cast out. The term “love” here is applicable both to partial concentration (*upacāra samādhi*) and full concentration (*appanā samādhi*). Heart-liberating love is only full concentration. Right reflection has the same character throughout. When it occurs strong in the thought of love, anger is removed from the heart. Therefore the Buddha said: “There is, O bhikkhus, the liberation of the mind through love. Intense right reflection on love is the condition for keeping out new anger and for throwing out anger that is already in the heart.

And it is said that these six things help to cast anger out. Taking up the practice of the love subject of meditation; applying oneself to the development of **jhāna** on the thought of love; reflection on one’s action as one’s own property, abundance of wise consideration; sympathetic and helpful companionship of the good; and stimulating talk that assists the development of the thought of love and the overthrow of anger.

Anger vanishes also through the development of **jhāna** by spreading love restrictedly with differentiation on seven or twenty-eight ways or by spreading it unrestrictedly without differentiation in five or twenty ways or by spreading it directionally towards the ten points in space.

Anger vanishes in one who reflects thus too: “What will you do to him by becoming angry?” “Will you be able to destroy things like his virtue?” “Have you not been born here just by your own actions and will you not also by your own actions get reborn hereafter?” “Getting angry with another is comparable to the state of him who wishes to strike another with glowing coals, red-hot crowbar, excreta and such other damaging things after taking them up in his bare hands.” “And what can another who is angry with you do to you?” “Can he destroy your virtue or any other similar thing of yours?” “He, too, has been born here as a result of his actions and will be reborn hereafter just according to his actions.” “Like a present not accepted is that anger of his and like a handful of dust thrown against the wind, that anger of his alights on his own head.” In this way one reflects on one’s own action as one’s own property and also another person’s action as that person’s own, and puts out anger.

To one remaining in an abundance of wise consideration after reflecting on action as one’s or another’s own property, anger vanishes. And it vanishes in him who is in the company of a sympathetic friend who delights in developing the **jhāna** of the thought of love like the Elder **Assagutta** and through stimulating talk on the thought of love when in any one of the four postures. Therefore is it said: Six things are conducive to the casting out of anger. The anger cast out by these six things, however, is finally destroyed by the attainment of the state of the **Anāgāmi**, the Never-returner.

**47. THINAMIDDHA** = Sloth and Torpor. Through wrong reflection on a state of boredom and the like, sloth and torpor come to be. Boredom is just dissatisfaction. Lassitude is bodily laziness. Languidity of body is the bending of the body torpidly in getting up and in similar actions. Lethargy after a meal is a dizziness or slight faint which is due to eating a principal meal. It is also called the discomfort which follows such a meal. The mind’s sluggishness is the dullness of the mind. An abundance of wrong reflection on boredom and

similar states of mind produces sloth and torpor. Therefore the Blessed One said that much wrong reflection on boredom, lassitude, languidity of body, lethargy after a meal, and the mind's sluggishness, is a condition for the production of fresh sloth and torpor and the increase and expansion of sloth and torpor already come into being. Through right reflection on inceptive energy and similar states of mind is brought about the overthrow of sloth and torpor. Inceptive energy is the effort first set a-foot. Exertion is more powerful than the inceptive energy because it leaves indolence behind. And because of its assailing further and further of the destructive condition, progressive endeavour is more powerful than exertion. By the exercise of right reflection intensely on this threefold strenuousness sloth and torpor are cast out.

Therefore the Blessed One said that the condition for keeping out new sloth and torpor, and for casting out sloth and torpor that is old, is abundant right reflection on the element of inceptive energy, of exertion and of progressive endeavour.

There are six things which lead to the casting out of sloth and torpor: The seeing of the reason of sloth and torpor in the fact of eating too much or gluttony; the changing of the postures completely; reflection on the perception of light; staying in the open; sympathetic and helpful companionship of the good; and stimulating talk that assists in dispelling sloth and torpor.

There is the following explanation of these six things: The bhikkhu who has eaten glutonously is assailed by sloth and torpor while doing his recluse duty of meditation in his day or night quarters as by a mighty elephant pressing down on him, but that one who practises moderation in food is not troubled thus with these hindrances. In one who thus sees the characteristic of sloth and torpor in gluttony there is the casting out of sloth and torpor.

Sloth and torpor disappear in him who changes over from the posture which induces sloth and torpor to another; in him who reflects on the brightness or the light of the moon, a lamp or a torch by night, and on the light or brightness of the sun by day; in him who lives in the open; in him who associates with sympathetic and helpful companions, like the Elder **Mahā Kassapa**, who have dispelled sloth and torpor; and by stimulating talk connected with a strict recluse-regimen. Therefore is it said: Six things lead to the casting out of sloth and torpor. The yogi understands thus: sloth and torpor cast out by these six things are stopped from arising forever in the future by the attainment of the path of saintship.

Here it may be helpful to state the eight ways of dealing with torpor taught by the Buddha to the Elder **Mahā Moggallāna**: 1. one should neglect to mind the thought which says that drowsiness is descending on one, or 2. one should reflect on the Dhamma, or 3. repeat or recite the Dhamma, 4. pull both earlobes and rub or massage the limbs with the hands, or 5. getting up from the sitting position, apply water on and rub the eyes, and look into the distance, at the constellations in the starry sky, or 6. reflect on the thought of light, or 7. fix the thought on the ambulatory, aware of the ends of it with the controlling faculties of sense turned inwards and the mind kept in, or 8. sleep conscious of the time of waking and on awaking get up quickly thinking that one will not give oneself to the comforts of lying down, reclining and languor, when all other seven ways fail.

**48. UDDHACCA KUKKUCCA** = Agitation and Worry. Wrong reflection on mental agitation brings about flurry and worry. Mental agitation is inner turbulence. Actually it is flurry and worry, only. Intense wrong reflection on that mental agitation produces flurry and worry. Therefore the Blessed One said that wrong reflection on mental agitation when plentifully done produces fresh flurry and worry and increases and expands flurry and worry already in existence. The casting out of agitation and worry occurs through right reflection on mental tranquillity called concentration and an abundance of right reflection on mental tranquillity, says the Blessed One, is a condition for the keeping out of fresh mental agitation and worry and the dispelling of agitation and worry already in the mind.

Six things are conducive to the casting out of agitation and worry: Knowledge; questioning; understanding of disciplinary rules; association with those more experienced and older than oneself in the practice of things like virtue; sympathetic and helpful companionship; and stimulating talk that helps the rejection of mental agitation and worry.

In explanation it is said as follows: Agitation and worry disappear in him who learns in the spirit and in the letter one, two, three, four or five collections of Scripture. This is how one gets over agitation and worry by knowledge. Questioning means: inquiring much about what is befitting and not, according to the practice of the Order. In him who does this, too, agitation and worry disappear. Then these twin evils disappear in him who has got the mastery of the Discipline due to practical application of and conversance with the nature of the Rule of the Buddha's Order. This is the understanding of the disciplinary rules. Association with those more experienced and so forth; the going to the presence of and the conversing with virtuous elders in the Order. By such visits mental agitation and worry disappear in one. Sympathetic and helpful companionship: association with experts of the Disciplinary Rules like the Elder **Upāli**, the first of the great masters of the Discipline in the Order of the Buddha. In such company mental agitation and worry disappear. Stimulating talk in this connection refers particularly to matters of disciplinary practice by which one comes to know what is befitting and what is not. By this agitation and worry vanish in one. Therefore, is it said that six things lead to the rejection of agitation and worry, but the agitation cast out by these things finally ceases to arise in the future through the attainment of the path of Saintship, and the worry cast out by these things finally ceases to arise in the future through the attainment of the path of the Non-returner.

In their own state or actually as they are individually, mental agitation and worry are two different things. Still, as worry in the form of repentance or remorse for ill done and good undone is similar to agitation which is characterized by distraction and disquiet of mind, mental agitation is called flurry and worry. Mental agitation does not overtake the intelligent well-read man who probes into things by way of what is written in books and by way of the significance and import of the things themselves. Therefore, it is said that by way of knowledge not merely of the Disciplinary Rules, but by way of knowledge of the ninefold Buddha-word, beginning with the Discourses, according to the principles of the method already stated, and by the application of the proper remedies mentioned by way of questioning and so forth, remorse and regret for ill done and good undone do not take place.

By associating with elders who are older than oneself in the practice of the precepts of virtue and similar good things, who are restrained, aged, matured seniors, there is brought

to one a measure of restraint, matured bearing, dignity and calm, and mental agitation and worry are cast out. Good companionship refers to association with those versed in the Discipline who are able to dispel worry as regards any doubt concerning what is proper and improper practice.

**49. VICIKICCĀ** = Scepsis. Wrong reflection on things which are founded on doubt brings about the arising of scepsis. Things which are founded on doubt are known as just scepsis owing to the state of being, the reason of scepsis again and again. Therefore the Blessed One said that wrong reflection on things founded on doubt is the condition for fresh scepsis and for the increase and expansion of scepsis already arisen. By right reflection on wholesome things, karmically and the like, there is the casting out of scepsis. Therefore, the Blessed One said that right reflection on things which are karmically wholesome and not, things blameful and blameless, things to be practised and not to be practised, things of low and high value, things dark and fair, the counterparts of bad and good, done intensely, keeps out fresh scepsis and casts out scepsis that has already come into existence.

There are these six things which help to throw out scepsis: The state of being learned in the Buddha's Teaching; of inquiring about the Buddha, the Teaching, and the Order of Real Saints; of understanding thoroughly the nature of the Discipline; of being decided about the truth of the Buddha, the Teaching, and the Order of the Real Saints; sympathetic and helpful companionship; and stimulating talk that helps to dispel scepsis.

The first has been explained earlier. It is the knowledge of the Scriptures generally both in the letter and the spirit. The second is obvious. The third indicates a state of mastery of the Discipline through practical application and great conversance with it at first hand. The fourth is the strong inclination towards or reliance on the Triple Gem called the faith that is capable of settling in the object of the virtues of the Buddha, the Teaching and the Order. The fifth is association with good companions like the Elder Vakkali, bent, inclined, sliding towards faith, mentally. The sixth is stimulating talk on the Triple Gem at all times possible in every state of behaviour.

One can cast away scepsis by means of these six things, but the scepsis cast out by these six things does not ever arise in the future only when it is destroyed by the attainment of the first stage of the saint.

**50. SATI SAMBOJJHAṄGA** = Mindfulness. There are things which condition the enlightenment factor of mindfulness, and an abundance of right reflection on them is the reason that is conducive to the arising of the non-arisen enlightenment factor of mindfulness and for the increase, the expansion and completion by culture of the arisen enlightenment factor. Four things lead to the arising of the enlightenment factor of mindfulness: Mindfulness with clear comprehension, the avoiding of persons with confused minds, association with persons who keep mindfulness ready for application, inclination towards mindfulness.

**51. DHAMMVICAYA SAMBOJJHAṄGA** = Investigation of Mental Objects = There are karmically good and karmically bad things..... . right and wrong counterparts of bright and dark things, and an abundance of right reflection on them is the reason conducive to the arising of the non-arisen Enlightenment Factor or the investigation of mental objects

and for the increase, expansion and the completion of culture of that Enlightenment Factor when it has arisen. Six things lead to the arising of this Enlightenment Factor. Inquiring about the aggregates and so forth; the purification of the basis (namely, the cleaning of the body, clothes and so forth); imparting evenness to the (five spiritual) controlling faculties; avoiding the ignorant; associating with the wise; reflecting on the profound difference of the hard-to-perceive processes of the aggregates, modes (or elements), sense-bases and so forth; and the inclining (sloping, bending) towards the development of the Enlightenment Factor of the investigation of mental objects

**52. VIRIYA SAMBOJJHAṄGA = Energy** There is the mode (or element) of energy that is inceptive, the mode of energy that is enduring, and the mode of energy that is strong, powerful, courageous and an abundance of right reflection on these (modes of energy) is the reason conducive to the arising of the non-arisen Enlightenment Factor of Energy, and for the increase, expansion and the completion by culture of that Enlightenment Factor when it has arisen.

Eleven things lead to the arising of the Enlightenment Factor of Energy: Reflection on the fearfulness of states-of-woe (**apāya bhaya**); the seeing of the benefits of energy; reflection on the path to be trodden; the honouring of aims, reflection on the greatness of the heritage; reflection on the greatness of the Buddha; reflection on the greatness of race; reflection on the greatness of fellows in the holy life; the avoiding of lazy folk; the associating with folk who have begun to exert; and the inclination towards the development of the Enlightenment Factor of Energy.

**53. PĪTI SAMBOJJHAṄGA = Joy** There are things which condition the Enlightenment Factor of Joy and an abundance of right reflection on these is the reason that is conducive to the arising of the non-arisen Enlightenment Factor of Joy and for the increase, expansion and completion by culture of the Enlightenment Factor when it has arisen.

Eleven things lead to the arising of the Enlightenment Factor of Joy: Buddha-recollection, Norm-recollection, Order-recollection, recollection of virtue, of liberality, of the shining ones (**devas**), and the recollection of subsidence (**upasama**), the avoiding of coarse folk, association with refined folk, reflection on the discourses inspiring confidence, and the inclination towards joy.

**54. PASSADDHI SAMBOJJHAṄGA = Calm** There are things which condition the Enlightenment Factor of Calm of the body (the aggregates of feeling, perception and the conformations) and of the mind (the aggregate of consciousness) and an abundance of right reflection on these things is conducive to the arising of the non-arisen Enlightenment Factor of calm and for the increase, expansion, and completion by culture of this Enlightenment Factor when it has arisen.

Seven things lead to the arising of the Enlightenment Factor of calm: The resorting to fine food, comfortable weather, and comfortable postures; judgment according to the middle way; the avoiding of people who are physically restless; the association with people who are physically calm and the inclination towards the development of the Enlightenment Factor of calm.

**55. SAMADHI SAMBOJJHĀNGA = Concentration** There is the sign of quietude, and the sign of non-confusion, and an abundance of right reflection on these is the reason conducive to the arising of the non-arisen Enlightenment Factor of Concentration and for the increase, expansion and completion by culture of the Enlightenment Factor of Concentration when it has arisen.

Eleven things lead to the arising of concentration. Purification of the basis; the imparting of evenness to the spiritual controlling faculties; skill in taking up the sign of the object of meditation; the inciting of the mind on occasion, the restraining of the mind on occasion, the gladdening of the mind on occasion and the regarding of the mind without interfering on occasion; the avoiding of people who are not collected in mind; association with people who are collected in mind; reflection on the absorptions and the emancipations; and the inclination towards the development of the Enlightenment Factor of Concentration.

**56. UPEKKHĀ SAMBOJJHĀNGA = Equanimity** There are things which condition the Enlightenment Factor of Equanimity and an abundance of right reflection on these is the reason that is conducive to the arising of the non-arisen Enlightenment Factor of Equanimity and for the increase, expansion and the completion by culture of the Enlightenment Factor when it has arisen.

Five things lead to the arising of the Enlightenment Factor of Equanimity: The detached attitude towards beings; the detached attitude towards things; the avoiding of persons who are egotistical in regard to living beings and things; association with people who are neutral (impartial) in regard to living beings and things; and the inclination for developing the Enlightenment Factor of Equanimity.

**57. JĀTI = Birth.** The essential nature of the groups of Clinging is to keep on being born. When the groups of Clinging (**Khandhas**) are present they may disappear endlessly. But their line continues unbroken. They renew and re-emerge repeatedly without extinct until Nibbana is attained. That is why it is said that the essential nature of the Groups of Clinging is to be reborn. Being born is harsh. It is sorrow. That explains why the supreme Buddha stated the suffering of being born as the first form of sorrow in His explanation of the Truth of Suffering.

The Buddha has described the tortures that beings have to suffer in such Discourses as “**Bāla pandita Sutta**”. Being nailed to iron floors, being sewn, being made to drink boiling red hot liquid metal, being made to swallow balls of iron are some of the tortures beings suffer in hell.

When beings are born as animals they are attacked with whips and goads, pierced with spikes, are made to bear heavy burdens, are branded and slaughtered in a variety of ways. When beings are born as short spirits, they suffer for the lack of food and drink. All these forms of suffering occur primarily because of birth. If there is no birth there is no such suffering. Birth is suffering not only in hell, which is considered a woeful state. But being born in the human world, which is considered a pleasant state, is also suffering.

A being born as a human is conceived in the mother’s womb. It is conceived in a place as

dark as hell, foul smelling like a cess-pool, pressed between the back-bone and the abdominal wall. The embryo exists in the cess of parental eggs. The being conceived there has to remain without moving or turning for nine or ten months. It cannot stretch its limbs. It is fermented in the warmth of the mother's womb. This is the suffering in the mother's womb. The delicate embryo in the mother's womb suffers tortures whenever the mother sits down or stands up, very much like a kitten or pup caught by a wicked child, or like a goat or a rabbit in the hands of a drunkard.

It suffers sharp pains as if born in an extremely cold hell whenever the mother takes a drink of cold water. When the mother takes hot water or hot food, it suffers like a being fallen into a pit of burning coals. When the mother takes spicy food like salt, lemon or chillies, it suffers as if salt water is poured upon a raw wound. The suffering is great. These are the tortures in living in the womb. When the time has arrived to be born, it is pushed out by the mother's bodily wind, and when the infant body squeezes out of the narrow and obtrusive ureteral opening, the infant suffers great pain. When the birth happens using instruments due to irregularities, the infant once more suffers pain. When the newborn infant's delicate body is cleansed it suffers as if a wound is being harshly brushed. This is an intolerable pain. The infant born in that kind of suffering has to remain supine, expecting the help of others, lying in one's body waste.

**58. JARĀ** = Ageing. The Groups of Clinging (Aggregates – **khandhas**) have the essential nature of keeping on decaying. Those people who are unable to break down the impressions of a continuum and see the Groups of Clinging as they really are, tend to see this body as one from birth to death. But this is not one continuum. It is only a process of appearances. These appearances – these visual forms – do not remain the same, unchanged. As they grow older this process of visual forms begin to become decayed and weak. This process is described as ageing or deterioration. The Groups of Clinging have the essential nature of ageing and decaying. As this decay is the cause of innumerable forms of suffering, it is described as suffering. When the body, which is just a Group of Clinging (aggregates), grows old, its flesh and blood decrease, bones and sinews stand out, the skin begins to wrinkle, black and white spots begin to appear on the skin, hair, beard and moustache turn grey, teeth come out, hearing becomes hard, eye-sight weakens, eyes become bleary, and since those with decayed bodies are unpleasant and smell badly, they become disgusting not only to others but even to their own children. When the body decays further, he cannot even stand up without assistance. He has to lie down in one place, suffering sundry aches and pains. This is the evil of ageing and decay.

**59. MARANA** = Death. The Aggregates (Groups of Clinging) have the nature of dying. The Aggregates disintegrate immediately. They integrate and disintegrate. This is also a form of death. This is described as instant death. What is described here is death, in the cessation of life during one birth. This is described as the generally accepted definition of life. The Groups of Clinging too die in that manner. Not only the aggregates of the human world, but even those of the more refined states of existence, such as the worlds of gods and Brahma, are also subject to death. They have also not transcended death. Not only humans, but even gods and Brahma, do not have a power by which they could convert the Groups of Clinging into an undying state.



## GLOSSARY

### A

**abhijjhā** - covetousness  
**abhijjhādomanassam** - covetousness and grief  
**abhikkante** - in walking forward  
**abhinandun** - delighted  
**abhinibbatti** - coming into existence  
**addha** - half  
**ādevanā** - the act of wailing  
**ādevitattam** - the state of wailing  
**adho kesamatthakā** - from the crown of his head down  
**adhigama** - attainment  
**adinnādānā** - stealing  
**adukkham** - not suffering  
**adukkhamasukkham** vedanam - a neutral feeling  
**āgaccheyya** - come  
**adukkhamasukkham** - neutral  
**ahitakāmā** - wishers of harm  
**aho vata iti** - it is really good  
**aññā** - attainment of Arahantship  
**aññataraññatarena** - various  
**aññataraññatarena vyasanena** - arising from this or that loss  
**aññataram** - one  
**aññena** - different, separate  
**ajjhattam** - within  
**ajjhatta** - internally  
**ajjhattabahiddhā** - internally and externally  
**ajjhattabahiddhā vā kāye** - practising, internally and externally, body contemplation  
**ajjhattabahiddhā va vedanāsu** - internal and external feeling  
**akantā** - disliked  
**akusalā** - unwholesome  
**akusalehi dhammehi vivicca** - detached from unwholesome things  
**ālokite** - in looking at (object)  
**amaccā** - colleagues  
**amahaggatam** - undeveloped  
**amahaggatam vā cittam** - the undeveloped state of mind  
**amanāpā** - unpleasant  
**amissibhāvo** - no get together  
**arṇsatthikam** - bones of the shoulder  
**anāgāmitā** - the state of Non-Returner  
**anālayo** - detachment  
**anatī to** - not transcended  
**anattha kāmā** - ill-wishers  
**anissito** - completely detached

**aniṭṭhā** - unwanted  
**antagunam** - mesentery  
**antaradhānam** - demise  
**antam**, - intestines  
**anto parisoko** - inner mental affliction  
**anto** - inner  
**anuppādāya** - for non-arising  
**anuppannānam** - of which have not yet arisen  
**anuttaram** - as unsurpassable  
**apagata nahāru sambanddhāni** - without tendons held together  
**apagatamam̄salohitam** - completely void of flesh and blood  
**aphāsukāmā** - wishers of discomfort  
**āpodhātu** - the water element  
**appiyehi** - with the unloved  
**appiyehi sampayogo** - being in the company of unloved  
**ariyasāvako** - noble disciple  
**ariyo atthangiko maggo** - the Noble Eight-fold Path  
**asamāgamō** - non -association  
**asamāhitam** - unconcentrated  
**asammosāya** - to prevent deterioration  
**asamodhānam** - no connection  
**asantam** - absent  
**asātam** - unpleasant  
**asesa** - total  
**asite** - in eating  
**assa** - him  
**assu,** - tears  
**asuci** - impurities  
**asukham** - pain  
**ātāpi** - ardent  
**attamanā** - rejoiced  
**atthakāmā** - well-wishers  
**atthāngama** - disappearance, destruction  
**atthi** - there is (exists)  
**atṭhi**, - bones  
**atṭhikāni** - (reduced to loose) bones  
**atṭhimiñjā** - marrow  
**atṭhisankhalikam** - (reduced to) a skeleton  
**avihimṣa** - free from cruelty  
**avimuttam** - not free from  
**avitakkam avicāram** - free from initial and sustained thoughts  
**avoca** - said  
**avyāpāda sankppo** - thought free from ill-will  
**ayam** - this  
**āyāsitattam** - state of dejection  
**āyatanānam paṭilābho** - the acquisition of the

sense-bases

āyatim - again

āyatim anuppādo hoti - do not arise again

ayogakkhemakāmā - wishers of insecurity

āyu - life force

āyuno samhāni - declining of life-force

## B

Bahiddhā - externally

bāhuṭṭhikam - bones of the arm

Bhadante - Most Venerable Sir

Bhagavā - The Supreme Buddha

bhagini - sister

bhāsitam - words

bhāsite - when spoken

bhātā - brother

bhāvanāya - through contemplation, for the maturity

bhavataṇhā - craving for continued existence

bhedo - disappearance

bhikkhave - O monks

bhikkhū - a monk

bhiyyobhāvāya - for the re-emergence

bilaso - into portions

## C

cāgo - forsaking

cakkhu - the eye

cakkhumā puriso - a man with healthy eyes

cakkhusamphassajā vedanā - feeling born of the visual impression

cakkhusamphasso - visual (sense) impression

cakkhuviññānam - eye consciousness

cakkhum - eye

cattāri māsāni four months

cattāri vassāni - four years

cattāro satipaṭṭhāne - Four Foundations of Mindfulness

cātummahāpathe - the junction of four highways

catusu ariyasaccesu - in the Four Noble Truths

catuttham jhānam - fourth stage of ecstatic absorption

cavanatā - removal

cetasikam - mental

cetaso - mind

chaḍḍitam - discarded

cha māsāni - six months

cha vassāni - six years

chandam janeti - makes an effort

chasu ajjhattikabāhiresu āyatanesu - six internal and six external sense-bases

cittam pagganhāti - applies his mind

cittānupassī - practising, mind contemplation in the mind

cittasmiṃ - in the mind

cittam - mind

citte - in mind

## D

dakkho - skilled

dantā - teeth

dantaṭṭhikam - bones of the teeth

dhammā - mental-objects

dhammānam - of mental phenomena

dhammānupassī - practising mental-object-contemplation

dhammasañcetanā - volition for mental objects,

dhammasaññā - perception of mental-objects,

dhammatāṇhā - craving for mental-objects,

dhammavicāro - pondering of mental objects,

dhammavicayasambojjhaṅgo -Enlightenment-Factor of Investigation of Reality

dhammavitakko - thought conception of (based on) mental-objects

dhamme - the mental-objects

dhammesu - in mental-objects

dhammesu viharati - he lives contemplating mental-objects

dhañña - grains

dhātu - elements

dhātuso paccavekkhati - reflects upon by way of its primary elements

disāvidisāsu-vikkhittāni -scattered in all directions

diṭṭheva dhamme - in this life itself

divinnañ phalānam - of two results

domanassa - sadness, grief

dukkha - pain, suffering

dukkhadomanassānam - of pain and sadness

dukkhanirodhagaminīpaṭipadā ariyasaccam - the Noble Truth of the Path leading to the Cessation of Suffering

dukkhanirodham - Cessation of Suffering

dukkhanirodham airyasaccam - the Noble Truth of the Cessation of Suffering

dukkhanirodhe ñānam - insight into the Cessation of Suffering

dukkhasamudaye ñānam - insight into the cause of Suffering

dukkha-samudayam ariyasaccam - the Noble Truth of the Cause of Suffering

dukkhām ariyasaccam - noble truth of suffering

dukkham vedanām - a painful feeling

dukkhe ñānam - insight into the suffering

duitiyam jhānam - second stage of ecstatic absorption

dve māsāni - two months

dve vassāni - two years

dvīhamatām dead for two days

divinnañ phalānam - of two results

## E

ekāhamatām dead for one day

ekam masam - one month

**ekāyano** - only  
**ekāyano ayam maggo** - This is The only Way  
**ekam samayam** - at one time  
**ekam vassam** - one year  
**ekodibhāvam** - unification  
**esā** - this  
**etadavoca** - spoke thus  
**etam** - this  
**etam anatito'ti** - not being able to transcend this condition  
**ettha** - here  
**eva** - certainly  
**evam bhāveyya** - whosoever practises thus  
**evam kho** - thus indeed  
**evameva kho** - even so  
**evampi** - thus also  
**evampi kho** - in this same way  
**evam** - this  
**evam bhāvi** - it will become as such  
**evam dhammo** - the same nature  
**evam me sutam** - thus have I heard

## G

**gacchāmī'ti** - I am walking  
**gaccanto vā** - when walking  
**gandhā** - smells  
**gandhasañcetanā** - volition for smell  
**gandhasaññā** - perception of smell  
**gandhatañhā** - craving for smell  
**gandhavicāro** - pondering of smell  
**gandhavitakko** - thought conception of smell  
**gate** - in walking  
**gāvīm** - cow  
**gāvīm vadhitvā** - having slaughtered a cow  
**ghānasamphassajā vedanā** - feeling born of the smelling impression  
**ghānasamphasso** - smelling impression  
**ghānaviññānam** - nose consciousness  
**ghānam** - nose  
**gijjhehi** - by vultures  
**gīvatthikam** - bones of the neck  
**goghātakantevāsī** - a butcher's apprentice  
**goghātako** - a butcher

## H

**Hadayaṁ** - heart  
**hanuṭṭhikam** - bones of the jaws  
**hatthaṭṭhikam** - bones of the hand  
**hitakāmā** - wishers of good  
**honti** - there are  
**icchā** - feeling  
**icchāya** - by wishing  
**idam** - this  
**idametam** - this is that  
**idampi** - this too

**idha** - here  
**imasmim kāye** - in this body  
**ime** - these  
**indriyānam paripāko** - the wearing out of sense faculties  
**iti** - thus  
**ittha** - wanted  
**jāgarite** - waking  
**jaṅghaṭṭhikam** - bones of the shin  
**jarā** - ageing  
**jarā vuccati** - called old age  
**jarādhammā** - subject to ageing  
**jarādhammānam** - who are subject to ageing  
**jāti** - birth  
**jātidhammā** - subject to birth  
**jīranatā** - become frail  
**jivhā** - Tongue  
**jivhāsamphassajā vedanā** - feeling born of tasting impression,  
**jivhāsamphasso** - taste impression  
**jivhāviññānam** - tongue consciousness  
**jivikam kappeti** - acquires a living  
**jīvitindriyassa** - faculty of life

## K

**kākehi** -crows  
**kālakiriyā** - decease  
**kalebarassa nikkhēpo** - discarding of the body  
**kāmacchandam** - sensual desire  
**kāmatañhā** - craving for sensual pleasure  
**kāmehi vivicca eva** - detached from sensual objects  
**kāmesu micchācārā** - sexual misconduct  
**kammāssadammā nāma Kurūnam nigamo** -at Kammasahamma a market town of the Kuru people  
**kantā** - liked  
**karīsañ** - excrement  
**katame** - what  
**katamo** - what  
**kathañca** - how does  
**kaṭīṭṭhikam** - bones of the pelvis (hips)  
**kattha** - where does it  
**kāyañca** - the body  
**kāyānupassī** - practising body-contemplation  
**kāyasamphassajā vedanā** - feeling born of the bodily contact (tactile) impression  
**kāyasamphassajam dukkham** - unpleasant pain produced by bodily contact  
**kāyasamphasso** - bodily contact (tactile) impression  
**Kāyasmim** - in the body  
**kāyaviññānam** - body consciousness  
**kāye** - in the body  
**kāyikam asātam** - unpleasant bodily sensation  
**kāyo** - body  
**kesā** - hairs of the head  
**khajjamānam** - being eaten  
**khandhānam bhedo** - dissolution of the aggregates

**khandhānam pātubhāvo** - the manifestation of their aggregates of being  
**khanḍiccam** - teeth loss  
**khāyite** - chewing  
**khelo** - saliva  
**kho** - indeed  
**kiñca** - what  
**kiñci na ca upādiyati** - clinging to nothing  
**kilomakarī** - diaphragm  
**kulalehi vā** - by hawks  
**Kurūsu** - the territory of the Kuru Princes  
**kusalānam dhammānam** - wholesome states  
**kusala** - wholesome action

L

**lasikā**, - synovial fluid  
**lohitam**, - blood  
**loke** - in the world  
**lomā**, - hairs of the body

M

**maccumaranam** - passing away  
**mago** - it is the path  
**mahaggatam** - developed  
**manañca** - the mind  
**manāpā** - pleasant  
**mano** - mind  
**mano-samphassajam** - through mental contact  
**manoviññānam** - mind consciousness  
**māṃsalohitam** - flesh and blood  
**maraṇadhammā** - subject to death  
**maraṇadhammānam** - who are subject to death  
**maranam** - death  
**māsā** - small bean  
**māsa** - month  
**mātā** - mother  
**matthalungam** - brain  
**mayam** - we  
**māṃsam** - flesh  
**me** - me  
**medo** - fat  
**micchājīvam** - wicked ways  
**missibhāvo** - union /association  
**mittā** - friends  
**muggā**, - green gram  
**muñicityā** - having opened  
**musāvādā** - uttering falsehood  
**mūtoli** - provision bag  
**muttam** - urine  
**mutti** - liberation

N

**na** - no, not  
**na kho pana pattabbam** - that does not happen  
**na ca jarā āgaccheyyā** - ageing does not come

**na ca kiñci upādiyati** - and clinging to nothing  
**na kho pana pattabbam** - this does not happen  
**nahārū**, - sinews  
**nahārusambandham** - held together by the tendons  
**nakhā** - nails  
**nānappakārassa asucino** - various impurities  
**nānāvihitassa dhaññassa pūran** - filled with various kinds of grains  
**nandirāgasahagatā** - involved in pleasure and lust  
**natthi**- absent  
**nam** - that position  
**nekhammasankappo** - thought free from sensuality  
**nibbāna** - eternal bliss  
**nibbānassa sacchikiriyāya** - for the Realization of Nibbana  
**nibbatti** - being conceived  
**nimmañsalohitamakkhitam** - blood smeared but fleshless  
**nirāmisam**- free from sensual desires  
**nirujjhānamā** - made extinct  
**nirujjhati** – extinct, vanish  
**nisinne** -while sitting  
**nisinno** - when sitting  
**nīvaraṇa** - hindrances  
**nisinnomhi'ti** - I am sitting  
**nivisamānā** - desiring (congenial) to take root  
**nivisati** - does take root  
**no** - for us  
**ñānamattāya** - for just knowledge  
**ñātisālohitā** - blood-relations  
**ñāyassa adhigamāya** - realization of the right method

O

**okkanti** - their origination

P

**paccavekkhati** - reflects on  
**paccavekkheyā** - (were to identify the contents)  
**contemplate**  
**padahati** - maintains , meditates  
**pādatalā uddham** - from the soles of his feet up  
**pādaṭṭhikam** - bones of the foot  
**pagganhāti** - applies  
**pahānā** – abandon  
**pahānāya** - to overcome  
**pahinassa** - discarded  
**pahināya** - discarded  
**pahiyamānā** - being effectively abandoned  
**pahiyati** - effectively abandoned  
**pāṇakajāteti** - small creatures  
**pajānāti** - knows  
**pañca māsāni** - five months  
**pañca vassāni** - five years  
**pañcasu nīvaranesu** - in the five mental hindrances  
**pañcasu upādānakkhandhesu dhammesu** - in the

mental-objects of five aggregates of clinging  
**pañcasu upādānakkhandhesu** - in the five aggregates of clinging  
**pañcupādānak khandhā** - the five aggregates of clinging  
**pālīccam** - become grey  
**pānātipātā** - killing  
**panihito hoti** - gets established  
**pāpakānam** - wrongs  
**papphāsam**, - lungs  
**parideva** - lamentation  
**paridevanā** - the act of lamentation  
**paridevitattam** - the state of lamentation  
**paridevo** - that lamentation  
**pāripūri hoti** - becomes perfect  
**pāripūriyā** - for perfection  
**parisoko** - grief, mental affliction  
**pasārite** - stretching (his limbs)  
**passaddhisambojjhaṅgassa** - Enlightenment Factor of Tranquility  
**pathamamjhānam** - first absorption  
**pathavīdhātu** - the earth element  
**paticca vuttam** - is stated in relation to  
**pātikankham** - may be expected  
**patikkante** - in walking backward  
**patilabho** - acquisition  
**patinissaggo** - fully giving up  
**patipadā** - the path leading to  
**pativibhajati** - separates  
**patissatimattāya** - just enough for mindfulness  
**phalam** - result  
**pharusā vācā** - harsh word  
**phāsukāmā** - wishers of comfort  
**phāsukatṭhikam** - bones of the rib  
**phoṭṭhabbā** - bodily contacts  
**phoṭṭhabbasāñnā** - perception of bodily contact  
**phoṭṭhabbacīrā** - pondering of bodily contact  
**phoṭṭhabbitakko** - thought conception of bodily contact  
**phutṭhassa** - which one encounters  
**pihakam**, - spleen  
**pisunā vācā** - slandering  
**pīta** - father  
**pīte** - drinking  
**pītisambojjhaṅga** - Enlightenment Factor of Rapture  
**pitisukham** - rapture and joy  
**pittam** - bile  
**piṭhikanṭakatṭhikam** - bones of the spine  
**piyarūpam** - delightful  
**piyehi** - loved ones  
**piyehi vippayogo dukkho** - separation from the loved one is suffering  
**ponobhavikā** - causing rebirth  
**pubbeva** - already  
**pubbo**, - pus  
**puñjakitāni** - lying in scattered heaps  
**puna ca param, bhikkhave** - again, monks

**pūram** - full of  
**pūtini cuṇṇakajātāni** - crumbling into powder

R

**rasā** - taste  
**rasasañcetanā** - volition for taste  
**rasasañnā** - perception of taste  
**rasatanhā** - craving for taste  
**rasavicāro** - pondering of taste  
**rasavitakko** - thought conception of taste  
**rase** - the tastes  
**rupā** - sight-objects  
**rūpasañcetanā** - volition for visible form  
**rūpasañnā** - perception of visible form  
**rūpassa atthaṅgamo** - the passing away of corporeality  
**rūpassa samudayo** - the arising of corporeality  
**rūpatañhā** - craving for visible forms  
**rūpavicāro** - pondering of visible form,  
**rūpavitakko** - thought conception of visible form  
**rūpam** - corporeality (material form)  
**rūpe** - the visible forms  
**rūpūpādānak khandho** - the corporeality-aggregate of clinging

S

**sā kho panesā tanhā** - this craving  
**sacchikiriyāya** - attainment  
**saddā** - sounds  
**saddasañcetanā** - volition for sound  
**saddasañnā** - perception of sound  
**saddavicāro** - pondering of sound  
**saddavitakko** - thought conception of sound  
**sadde** - the sounds  
**saddhim** - with  
**sadosaṁ cittam** - hate affected mind  
**sañkappa** - concepts, thought  
**saññā** - perception  
**sañjāti** - being born  
**saññāya** - arising of perception  
**saññūpādānakkhandho** - the perception-aggregate of clinging  
**sālī** - wheat (hill paddy)  
**sālinam** - hill rice  
**samādhi sambojjhaṅgassa** - Enlightenment Factor of (Meditative) Concentration  
**samāgamō** - get together  
**samāhitam cittan** - concentrated mind  
**samannāgatassa** - experienced  
**samaṁsalohitam** - with some flesh and blood  
**sāmisam dukkham vedanam** - a painful feeling connected with sensual things  
**sāmisam sukham vedanam** - a pleasant feeling connected with sensual thing

sāmisām vā adukkhamasukham vedanam	seyyathāpi - even as there were
vediyamāno - when experiencing a neutral feeling, connected with sensual things	seyyathīdam - such as
saṁhāni - decline	sigālehi - by jackals
sammā ājivenā - with right livelyhood	siṅghānikā - nasal mucus
sammā ājivo - Right Livelihood	sīsakatāham - bones of the skull
sammā dīṭṭhi - Right View	sīvathikāya chaḍditam - discarded in the cemetery
sammā kammano - Right Action	so - he
sammā samādhi - Right Concentration	socanā - sorrowful state
sammā sankappo - Right Thought	socittattam - troubled by
sammā sati - Right Mindfulness	soka - grief
sammā vācā - Right Speech	sokapariddavānam - grief and lamentation
sammā vāyamo - Right Effort	sokaparidevadukkhadomamanassa - grief lamentation, pain, sadness and despair
saṁmiñjite - in bending (his limbs)	somanassadomanassānam - both joy and anguish
saṁodhānam - connection	sotasamphasso - hearing impression
saṁohaṇ cittaṁ - as delusion-affected	sotaviññānam - ear consciousness
sampajānakāri hoti - he practises clear comprehension	sotam - ear
sampajāno - clearly comprehending	sukhassa - of pleasure
sampaśādanam - tranquility	sukham - pleasant feeling
sampayogo - being attached	sukham vedanam vediyamāno - experiencing a pleasant feeling
saṁphappalāpā - gossiping (babbling)	sutam - heard
saṁudaya dhammānupassī - in the arising of phenomena (mental-objects)	suṭte - falling asleep
saṅkhārā - mental formations	suvinēhi - by dogs
saṅkhārānam atthaṅgamo - this the passing away of mental formations	
saṅkhārūpādānakkhandho - the aggregate of clinging	T
saṅkhittam cittam - the contracted mind	taca pariyantam - enclosed in skin
saṅkhittena - briefly	taco - skin
santam - present	tadubhayam paticca - based on; the interaction of the two (nose and smells)
saṅgam cittam - the lust-affected mind	tañca - that too
saṅram - a body (corpse)	tamenam - that bag
sātarūpam - is pleasurable	tamhā tamhā sattanikāyā - from the various realms of existence
sati paccupatthitā hoti - mindfulness is clearly established	tamhi tamhi sattanikāye - in the various realms of existence
satimā - mindful	tandulā - rice-grain
satisambojjhangam - Mindfulness Factor of Enlightenment	tandulanam - dehusked rice
satta māsāni - seven months	tathā tathā - in such a way
satta vassāni - seven years	tatra kho - then
sattāham - seven days	tattra tatrābhinandinī - engendering desire for rebirth
sattānam - of beings	tam - that
sattānam visuddhiyā - For the purification of beings	tehi - with them
sattasu bojjhangesu - of the seven Factors of Enlightenment	tehi saddhin - with them
sauṭṭaram vā cittam - the surpasable state of mind	tejodhātu - the fire element
savicāram - accompanied by initial review	terovassikāni - over a year old
savitakkam - born of detachment	thīnamiddham - sloth and torpor
sayāno vā - or when lying	thīte - standing
sayāno'mhī'ti - I am lying down	thitiya - not neglecting them
sāyite - tasting	thito'mhī'ti - I am standing
sedo - sweat	tīhamatam - dead for three days
semham, - phlegm	tilā - sesame seed
setāni sankhavannūpanibhāni - bleached to the colour of shell (conch) -white	tīni māsāni - three months
	tīni vassāni - three years
	titthantu - let alone

tunhibhāve - being silent

U

ubhato mukhā - double mouth

uccārapassāvakamme - in answering calls of nature

udariyam - stomach

uddhacca-kukkuccam - restlessness and worry

uddham pādatalā - from the soles of his feet up

uddhumātakam - swollen

upacchedo - uprooting

upādisese sati - if defilements still remain

upādiyati - clings

upajjati - occurs

upasampajja - having attained

upasam̄harati - compares

upāyāsitattam - state of despair

upāyāso - despair

upekkhā sambojjhangam - Enlightenment Factor of Equanimity

uppādāya - arising of

uppādo hoti - arises

uppajjamānā - find it congenial to arise

uppajjati - does arise

uppannānam - already arisen.

uppannassa - of already arisen

uratthikam - bones of the chest

ūratthikam - bones of the thigh

V

vā - or

vadhitvā - having slaughtered

vakkam - kidneys

vālittacatā - become wrinkled

vasā - serum

vata - certainly

vaya dhammānupassī - in the passing away of phenomena (mental-objects;)

vāya mati - stirves

vāyodhātu - the wind element

vedanā - feelings

vedanānupassī - contemplation in feelings

vedanām vediyāmī'ti experiencing a painful feeling

vedanūpādānakkhando - the feeling-aggregate of clinging

vedayitam - sensation

vediyamāno - experiencing feeling

vediyāmī'ti - I am experiencing

vepullāya - for the fulfilment

veramanī - abstaining

vibhavatañhā - craving for non-existence

vicikicchā - doubt

viharati - lives

vīhī, - paddy

vikkhittam cittam - distracted mind

vilokite - and in looking elsewhere

vimuttam cittam - the freed mind

vineyya - having overcome

vinilakam - ugly blue

vippayogo - separation

vipubbakajātam - festering

virāga - abandoning

viriyasambojjhaṅgassa - Enlightenment Factor of Self-Effort

viriyam ārabhati - initiates his efforts

visuddhiyā - for the purification

vītadosam cittan hate-free mind

vitakkavicārānam - both initial and sustained thoughts

vītamoham cittan - delusion-free mind

vivekajam - sustained thoughts

vivicca - detached

vividhehi vā pānakajātehi - various kinds of small creatures

vuccati - is called

vūpasamā - having subsided

vuttam - was said

vyasana - loss

vyādhī - diseases

vyādhidhammā - subject to disease

vyādhidhammānam - who are subject to diseases

vyāpādam - ill-will

Y

yā - whatever

yañca saññojanam uppajjati - if a fetter arises

yakanam, - liver

yampiccham - what is wished

yampiccham na labhati tampi dukkham - not getting what one wishes, is suffering

yassa - whoever is

yathā bhūtam - as it really is

yathā ca - in the same way

yathā ca uppannassa - already arisen

yathā panihitam - in whatever manner it is disposed position his body is

yathāthitam - in whatever manner it is placed

yāvadeva - just enough

yāvadeva nānamattāya - just enough for knowledge into reality

yāyam tañhā - this kind of craving

yam - such

yam kho - it is

yam kho dukkham - whatsoever pain

yam kho, kāyikam dukkham - whatsoever there is of bodily pain

ye vā te - whoever

yo hi koci indeed

yo kho āyāso - this dejection

yo kho, soko - some grieving

yo nirodho - cessation

yogakkhemakāmā - wishers of security



**THE AUTHOR**  
**VEN. WERAGODA SARADA MAHA THERO**



Today's world is all agog with excitement to greet the year 2000 – the long-awaited harbinger of the 21<sup>st</sup> century and the third millennium. Meantime, at its subdued and tranquil pace the Buddhist era is moving steadily towards its 26<sup>th</sup> century, currently passing the 2543<sup>rd</sup> year. At this crucial moment in the march of humanity towards the fulfilment of its historical destinies, Ven. Weragoda Sarada Maha Thero has selected for his latest book an eternal theme that can withstand the flux, fluctuations and assaults of time. His current publication is **Mahā Satipaṭṭhāna Sutta - The Only Way to Nibbana**. The Supreme Buddha has characterized this work as the path unparalleled – the only Path – to Eternal Bliss. The system of mind-culture advocated in this work is for all time. Ven.

Weragoda Sarada Maha Thero lives a life dedicated to the spreading of the Word of the Buddha as a habit acquired from the time he lisped, as it were. He was born in the south of Sri Lanka in 1941, in a family dominated by an intense Buddhist way of life. He was ordained a Buddhist monk in 1953 when he was just 12. At 23 he obtained his First Degree from the University of Sri Jayawardhanapura. Almost immediately after that he embarked upon his life of Buddhist missionary activity. With undiminished zeal he pursued the holy task of spreading the Word of the Buddha.

He began his service to Buddhism in Penang, Malaysia, where he was Principal of Mahindarama Sunday Pali School, until 1979. Coming over to Singapore in the same year he founded The Singapore Buddhist Meditation Centre (SBMC) with the support of an earnest group of devotees. With SBMC as the hub, the Venerable author's works radiated right round the globe. His unparalleled programme of Buddhist publications has now gone beyond 217. His greatest work to-date is "The Treasury of Truth – Illustrated Dhammapada", an English translation of Dhammapada. This is now available in Sinhala and Chinese versions as well.

His gift to the world in the early years of the 21<sup>st</sup> century will be the illustrated Jataka tales, the vehicle for which will be the world's biggest illustrated Buddhist work. He publishes Buddhist works in English, Sinhala, Chinese and Japanese. The prominent publications brought out by him are all distinguished by their high graphic quality, ensured especially by illustrations in colour. He looks forward to a new century when the Buddha Word will be held supreme.

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